ADVICE
OF A
Father:
OR,
CHILD.
Him how to demean himself
in the most important passages
LIFE.

Malis omnia plena sunt. Isid.
Tu autem noli vinci à malo. Luth. in Eccl. cap. 7. p. 29.
Crede, fuge, vive, pinge æternitati. Cor. A Lapid.

LONDON,
Printed for the Author, M.DC.LXIV.

ADVICE

OF A

Father:

OR,

MVSEVM
BRITAN
NICVM

in the most important passages
of this LIFE.

LONDON,
Printed for the Author, M.DC.LXIV.

To his Son.

Dear Child,

Looking back to the perils that I have passed, in my passage through the boisterous Sea of a troublesome world; being affected with my own folly, and willing to witness my affection to thee, I am forced to shame my self, to [illegible] the course I steered, that thou mayest steer another course. Let my experience excuse thine; by me take thou warning; I would not presage a shipwrack, but prevent it; out of doubt there will be stormes at Sea, when thou seest the wracks upon the Rocks, steer so, as to shun that which hath split me; expect to meet with crosse and cruel blasts; prepare thy tackling for a tempest, lest the Ship be over-set, or come to shore too soon. Man is of few dayes, and

full of trouble; his ſtay ſhort, his ſorrows ſharp; he is no other, but the Channel wherein the waters of Marah *flow; what a variety of miſery attends him? ſtill in a ſtate of ſorrow; one wave comes upon the neck of another, and threatens to drown him. It were as needleſſe as endleſs, to give thee an account of the cares and croſſes he is ſubject to; thou wilt know too much of this too ſoon. It is my deſign to fit thee for the encounter, that being fore-warned, thou mayeſt be fore-armed, that no force may foyl thee. I would have thee to acquit thee bravely, to ſcorn either to ſtagger or ſtartle. Promiſe not to thy ſelf a happineſs that never any had; the decree is upon record, and there is no exemption, or exception. Look about thee, and tell me, if thou canſt, the condition free from trouble! Roſes have their prickles; there are motes in the Sun; conveniences have their inconveniences, and comforts their contraries; neither is the honey worth the ſtinging: If thou attaineſt the thing thou wiſheſt for; thou wilt want what thou didſt wiſh for in it: never any gave chaſe to the creature, that came not home by Weeping Croſſe; yet is it not ſo much the fate of man, as their fault, that they ſuffer: a wiſe man will miſſe the Mire, and ſhunne the*

wherein I have ſtuck. Take heed to thy ſtanding; it is not the unevenneſſe of the way, but careleſneſſe, that commonly occaſions falling: I have known ſome come down on plain ground, that have ſtood in a rugged place. Let neither hand nor foot ſtirre, but as thine eye directs them; manage thy affaires with diſcretion; if Providence hath dealt thee an ill Game, mend it by thy play; the beſt Gameſter uſually winnes. Create not to thy ſelf croſſes, and do nothing to deſerve them: Why ſhouldſt thou purchaſe pain? or, make any work for Repentance?

When things go croſſe, make a vertue of neceſſity, and be content, where thou canſt not prevent: to ſit down and cry, will neither lighten thy burden, nor ſhorten thy journey. Slight what thou canſt not ſhun; what muſt be, why not willingly? Haſt thou vinegar to drink? make not thy draughts more tart with thy teares. Take the ſowre with the ſweet; what is not toothſome, may be wholeſome; beſides, it becomes a Child to drink of the [illegible] his Father gives him; he knows beſt, what is beſt for thee. Why ſhouldſt thou then be troubled at any thing? ſnarle not at the ſtone, but learn to ſmart and ſmile. Every Bird will

shall sing in the Sumne, and the Spring; Be thou merry in a Winter's day; what falls out without thy fault, concerns not thee to feel. Be still the same in every state; imitate the Cedar, not the Shrubb; move not with the greatest blasts, and let not changes change thee.

It will be all alike e're long, whether thy way hath been up hill or down, fair or foul, when thou art at home: The Traveller forgets his weary steps, when he hath recovered his Journey; what though it may blow hard? a storm may drive thee to thy Harbour; and it matters not how much thou hast been tossed, when thou art landed. The poor Mariner thinks no more of the Sea, when arrived, unless to make the Shore the sweeter; and O the pleasant prospect on Mount Zion! Let this bear thee up, it shall be better in a little while; suffering will not last long; afflictions will leave thee, or thou them; it will clear up, or thou get shelter; storms will be spent, or else be past; the Furnace is not to consume, but refine; and after thy tryals comes thy triumph. Have a good heart, Heaven will make amends; one hours being in glory, will requite all: Suppose sweat, blood, and tears should mix together,

and

and thou with pain ſhouldſt get the prize, when what is wonne is worth it; Can a Crown coſt too dear? look up, and hold out, hoping but a while, what is in thine eye, ſhall be in thine hand.

Thus, thou ſeeſt what thou mayeſt expect, and needeſt not be ſurprized. I would willingly fit thee for the worſt, and leave ſome token of my love behind me, that thou maylearn to live, when I am dead. I know not how ſoon thou mayeſt be deprived of the counſel of a Father, as thou wert too ſoon of the care of a moſt tender Mother. Never man loſt better Wife, nor ever had Child greater loſſe: But ſhe needs not an Encomium, and is above my praiſe; I ſhall ſhew my love beſt to her, in my love to him ſhe left me; this put me upon the preſent, which (by accident) is become publick, I am too conſcious of my own weakneſſe, to go about to teach the world wiſdome: But as for thee, I am perſwaded thou wilt not deſpiſe my Affection. Remember what I tell thee, when I am rotten, and forgotten; thou art entering upon the Stage, I am going off; ſo act thy part, that at thy Exit, the Spectators may clap their hands;

do

do nothing unworthy of them or thy self; In a word, so live, that thou mayest never be ashamed to live, nor afraid to dye; to thee to live, let it be Christ; and to dye will be gain. The Lord guide thee with his Counsels, and afterwards receive thee to Glory.

So prayes,

Thy truly affectionate Father, &c.

THE

THE ADVICE OF A Father.

CENT. I.

I.

BEgin to be good betimes; thou canst not be good too soon, nor too good: Set out in the morning, tarry not till noon, better want way, than want day: Consider what thou hast to do, and which way

thou may'st best dispatch it, thy business will take up all thy time: Be not idle, lest thou want for thy work; besides, there is no reason the Devil should have the bud, whil'st God stayes till the fruit fall.

II.

Be up, and doing early, let not the Sun see thee in Bed; Turn out when the Cock calls, break off sleeping at break a day, indulge not a drowsie temper: Wherefore should'st thou waste thy time, thou hast not that to spare which thou dost mispend: And what thou spendest this way, reckon lost: Why shouldest thou live but half thy dayes, in the Grave there will be enough of sleeping.

III.

Let God be the first and last in thy thoughts, close and open thine eyes with him. When thou lyest down, think that ere long thou shalt be laid lower; and let thy rising mind thee of a Resurrection: As sleep shews a dying, so waking types out a time when the dead shall wake: It will not be Night alwayes, the Trumpet will sound, and the day break; methinks I see the Prisoners of Hope stir, and jog each other, and hear their bones clatter.

IV.

IV.

Do all as for Eternity, & remember there must be an Account given: A little while, and the Judge will set upon the Bench, and the Books shall be brought forth; thy present actions will then either acquit or cast thee: So behave thy self, that thou may'st be bold at the Bar, while the condemned Malefactor trembles. Take heed lest thy Conscience come not in as a witness against thee. Live, as if thou wert to merit Heaven, and to save thy self; yet trust not to thy works, to be justified by them, be sure to make sure of a pardon.

V.

Be diligent in thy Calling, therein thou may'st serve both God, and thy self. Be not sloathful in business, set to whatever thou settest about; Do what thou dost in as little time as thou canst, and with all thy might, what thy hand finds to do. Mind thy employment, it is not thy pleasure that payes thee; but before thou settlest in any way, weigh the wages with the work, and see how it will turn to Account; it

is tyresome to toyle for nothing, and he that cannot find any fruit of his labour, will soon faint.

VI.

Let the Intervales of thy time; be well imployed, interline the void spaces with works of piety; and let not thy particular Calling encroach upon thy general; have some time to spend in Gods service, give to him what is his, and to thy self what is thine; there is a time for Devotion, and a time for Divertion: Learn to know the fittest season for every thing, what is out of time, is out of tune.

VII.

Busie not thy self about Trifles, like *Domitian*, in catching Flies, or in things that do not concern thee; as good do nothing, as to no purpose; it is a great purchase, where thou hast but thy labour for thy pains. He is ill employ'd, which graſps the water, or is sifting sand, especially when his work wants him; Thou hast enough to do, in doing that which must be done; it were improvident to put off an important business, and when thou needst not, to neglect it:

Dispatch

Dispatch while it is called to day, to morrow may not be thine.

VIII.

Let thy Recreations be such as sutes best with thy condition and employment, and the least expensive either of money, or time; Buy not thy pleasure too dear, the cost will abate the comfort. Be not effeminate in thy sports, those which are most manly, will best become thee; yet let them not be too violent, lest they prejudice thy health, and do thy body harm.

IX.

Make not Recreation thy business: Thou were not sent into the world, as the *Leviathan* into the Sea, to take thy fill of pleasure: *In the sweat of thy browes thou must eat thy bread, and work out thy salvation with fear and trembling.* Consider, on this moment depends Eternity, and then be idle if thou canst. Thy diligence should be somewhat answerable to the work, and to the wages; be not content to do a little good, or to glorifie God a little; besides, Heaven deserves thy pains, and the Race is got by running; he that wins the Crown, shall wear it.

X.

Be serious in what concerns the welfare of thy soul; make sure of God and glory, and never be satisfied, till thou canst say, that both are thine. Be not contented to continue in a Christless state, why shouldst thou hang over Hell by a Twine-thread? Often ask thy self the question, how stands the case between God and thee? what evidence thou hast for Heaven? Hazard not a happiness at any rate; dare not to live, as thou dost not dare to dye.

XI.

Walk according to Rule, and regulate thy actions by right reason. Do nothing unseemly, and what may shame thy profession, or thy self. Shun whatever seems scandalous, and carries with it but the appearance of evil. Set a high value upon thy Reputation, better lose thy life, than have thy Credit lost. Manage thy Affairs with discretion, and take heed thou dost not forfeit thy esteem with wise and good men. Be not only pious, but prudent; temper thy zeal with judgment.

XII.

XII.

Sute thy ſelf to thy ſtate, and buckle to a croſs condition; let not thy mind be higher than thy means, but ſubmit to a mean fortune. Lower thy Sails in a ſtorm, and yield to the time; make ſome potent friend thy Harbour, till the Tempeſt is over. The Shrub may ſhelter it ſelf behind the Cedar. Go chearfully away with thy burden, and make afflictions no affliction; ſlighe what thou canſt not ſhun, thou wilt get no good by ſtrugling.

XIII.

Be reſerved, yet courteous in thy carriage; let not all that ſee, know thee. Be civil to every body, but familiar with a few, all are not fit for friends. Diſcover not thy ſelf, till thou haſt diſcovered what others are; and try, before thou truſt. Seem ſtrange in ſtrange company; freedom is a folly, and incurs a cenſure. Say little, let others ſpeak, the leaſt harm comes by ſilence; Thou may'ſt take an advantage by their words, which thou giveſt them by thine.

XIV.

Let thy Garb be grave, rather rich, than gaudy; yet not so costly, as comely; be neither the first nor the last in a fashion, none but a conceited fool will be singular. Conform in thy Cloaths to the custom of the place wherever thou art; Why shouldest thou be wondred at? Be not profuse in thy Apparrel, but cut thy Coat according to thy Cloth; it becomes a Gentleman to have more in his pocket, than upon his back; yet till thy deserts make thee known, the outside will set thee forth, and thy Cloaths gain thee credit in the worlds eye; but be sure think not the better of thy self for thy fine feathers; thou hast reason to think the worse, if thy worth be in thy wear; It is much more for thy honour that thou didst grace them, than they thee.

XV.

Be moderate in thy expences, yet be not base; know when to spare, and when to spend. Be generous upon a good occasion; but be sure to see whether your Accounts will bear it. What thou dost, do upon design, unless they be Acts of charity,

charity, or courtesie, then hate the thoughts of requital. Waste nothing, lest thou want; profuseness hath made many poor, and poverty is worse than death to an ingenuous spirit. Live within thy self, it is sad to live upon others. Let thy layings out be less than thy comings in, that thou may'st lay up for a rainy day; a good Estate is the best shelter.

XVI.

Look not upon Wine when it sparkles in the Cup, drink not for delight; of all Vices, take heed of Drunkenness, there is no sin so shameful, and so much unmans a man. This not only disorders, but banisheth reason. A Drunkard is metamorphized into a Beast, uncapable of counsel, and only fit for evil; other Vices come alone, but Drunkenness is ever attended with other Vices.

XVII.

Send Knife to thy Appetite, and make not thy belly thy god. Be not delicate in thy Dyet, let thy stomack be thy sauce. Mind more what is wholsom, than what is toothsom; it is a poor pleasure to please the palate. Desire not many Dishes, Enough is as good as a Feast; and why

should thy eye be bigger than thy belly? A little suffices nature, to satisfie hunger is the end of eating.

XVIII.

Desire rather to be accounted a good Christian, than a good Companion; and let not the perswasions of any person tempt thee beyond thy temper. Humor no man to thy own prejudice; consult with conveniency in complying with thy company; rather displease them, than do any thing to displease God. Delight not in drinking Healths, not that it is not lawful to remember a friend, but the consequent is usually ill; it is better for both to pray for his health, and to drink for thy own.

XIX.

Be sober thy self, and frequent such society; shun the company of intemperate persons, least thou beest drawn in. If by accident thou art amongst them, discover a dislike of their proceedings, and make not their practice thine. Disengage thy self with what expedition possible, and come no more amongst them; thy company offends them, and theirs thee.

XX.

XX.

Go not into ſuſpected places, and be not found upon the Devils ground. The beſt way to ſecure thy ſelf, is to keep out of harms way. Keep thy ſtation, if thou wouldſt keep thy ſtanding, tempt not the Tempter to tempt thee. Perchance thy Conſcience can diſpenſe with more than thy Credit can; avoid the ſcandal, as thou wouldſt avoid the ſin; and remember, thy Reputation is eaſier loſt, than recovered.

XXI.

Delight not in ſeeing others diſtemper'd; it is a mad kind of mirth that mad men make, and why ſhouldſt thou love that in any, which thou wouldſt not in thy ſelf? Force no man beyond ſobriety, or his own deſire; act not the Devils part, tempt not to intemperance, prevent it what thou canſt. I wonder that any ſhould make themſelves ſport in making another ſtagger, it is a ſad ſight to me; theirs is the ſin, whilſt his is the ſhame. I will not glory that others have drunk too much, or that I can drink more; this were to endeavour to damn them or my ſelf:

What

What joy can I take in that Victory, where the Devil wears the Garland, and the reward is Hell.

XXII.

Use all things with a moderation and indifferency, and be not brought under the power of any thing; let all be (in a manner) alike to thee. Do not love so, as to long; be as well content to want, as to enjoy; know how to be without what thou hast, and live above what thou livest upon; let not thine heart be in thine eye, or in thine hand.

XXIII.

Keep thy bodie under, if pampered, it will be unrulie; it needs a bridle rather, than a spur: Hold the Reins in thine own hand. Denie thy self in what thou dost desire, that thou may'st learn to desire but what thou dost enjoy; sometimes stop where thou may'st go further; what is lawful to use, may be expedient to refuse; it is better to take up of thy self by degrees, than to be forced to a stand upon a full carrier.

XXIV.

Be thankful for what thou haſt, and he that gave thee that, will give thee more; if thou haſt leſs than others, perchance thou wanteſt leſs. He that made the Veſſel, knows how to trim her, and to ſute her ballaſt to her burden. Whatever thou haſt, make it not too much by ingratitude; if it be beneath thy deſire, yet it being above thy deſert, thou haſt reaſon to be thankful, and there is no ſuch way of begging.

XXV.

Study others, but firſt and moſt thy ſelf; Travel not ſo far abroad, as to neglect home, be not a ſtranger to thy own breaſt; if thou art not made to thy mind, endeavour to mend one; where nature is defective, let it be thy care to ſupply nature; ſomething may be done to ſet thy ſelf ſtreight, if thou wert born bad; be new born.

XXVI.

Render to every man his due, whether it be reſpect, or reward. Deny none what he deſerves,

ſerves, leſt he complain, and be heard; if thou haſt wronged any, repent, and reſtore; quiet thy Conſcience, and content him. Take up the controverſie whileſt thou art in the way, let not the Judge decide it; God takes part with the injured perſon, and ſuch a one pleads hard.

XXVII.

Proportion thy Charity to the neceſſity of others, and thy own ability. Reckon what thou giveſt to be lent, not loſt; thou haſt good ſecurity, God is become thy Debtor; the Beggars purſe is his Treaſury, the poor man is his Receiver, and he ſecurity for the poor man. If the perſon be wicked, and really want, give for Gods ſake, and pity him as a man; where the object is doubtful, rather relieve a Droan, than let a Bee periſh; better give to miſtaken want, than that any want thorough thy miſtake.

XXVIII.

Be oftner in propounding queſtions, than in deciding them; ask rather, than anſwer. Why ſhould not the gain be thine, this is the way to better thy knowledge: thy ears teach thee, not thy

thy tongue. Be inquisitive, and enquire till thou knowst no more to know; so long as thou art ignorant, be not ashamed to be instructed; it is never too late to learn. If thou canst not satisfie thy self, seek satisfaction elsewhere; all know not alike, nor none all things; thou may'st help another, and he thee.

XXIX.

Have a high esteem of Learning, this will make thee a Gentleman without help of Heraldry; consult with thy fancy, thereunto sute thy study; where pain is a pleasure, profit may be expected. If thy Genius aim at gain, bend thy endeavours either to the Law, or Physick, from both thou wilt find a double advantage. The first shews thee the way to get, and keep an Estate; by the other thou may'st both enrich and cure thy self. I know no Professions like these, that are so surely profitable; you hazard not what you have, and what you get is clear gain.

XXX.

Let not thy Books be many, but of the best. Thou art never the worse Scholar, if thy Libra-

ry

ry lay in thy head. Thou haſt no more Learning than what thou carrieſt about thee, that which lies by, is the Authors, not thine. If Books would make a Scholar, the Bookſeller might bear the Bell. Let thy choice be anſwerable to the profeſſion thou intendeſt, and value not the Treatiſe by its Volume; ſuch have more of paper, than of pith; and more reading, than reaſon. The ſoul is uſually too ſcanty for ſuch vaſt bodies.

XXXI.

Read men as well as Books, both will make thee compleat, and accompliſhed. Follow the beſt, not the moſt, nor them in all things neither, but as they follow the grand Exemplar. Let other mens harms ſecure thee, thou may'ſt learn wiſdom by their folly, by ſhunning the Rock on which they ſplit. This is the advantage of him that follows, he ſees with more eyes than his own, and cannot be ſurprized.

XXXII.

Be not ſo Bookiſh, as to neglect thy Eſtate; he is an ill Geometrician, that overlooks his own ſpot, this were to ſtudy to ſhew thy ſelf a fool; what

what greater weakneſs than to be wiſer abroad than at home? And how many have I known thus Book-learned? whoſe wealth hath waſted with their lamp, and have parted with poſſeſſion for an empty notion; better burn thy Books, than be thus abuſed; but why may not a Scholar, be more than a meer Scholar?

XXXIII.

Set bounds to thy deſire of knowledge. There is no leſs wiſdom in leaving, than wit in learning. Know where to ſtop, when thou muſt not know; let thy ſtudy be with ſafety and ſecurity. Come not too near to *Ætna*, leſt it burn thee; be not over-curious in ſearching into hidden things; ſecrets are to be ſecret, touch not forbidden fruit, the Tree of Knowledge is deny'd thee. Thou canſt not forget the ſad effect which did ariſe from taſting, let ignorance ſometimes content thee; he knows enough, that knows all but what will hurt him.

XXXIV.

Be not conceited of thy Parts or Learning. Think meaner of thy ſelf, than others think;

modeſty will make thee the more admired. Humility paſſes the ſtricteſt Critick without ſuſpect, or ſearching. Pride puts a low eſteem of what is moſt deſerving, and makes liable either to contempt or cenſure, the proud perſon. Let not the apprehenſion of your own worth, place you on the Pinacle from whence ſo many are fallen. This ſin of Angels (or rather Deviliſh ſin) I find the moſt Seraphick ſpirits ſubject to; yet ſee no reaſon that men of reading, ſhould pride themſelves with anothers plumes, having nothing they can lay claim to, but what they have ſtoll'n, beg'd, or borrowed.

XXXV.

If thou haſt a mind to add the Practick to the Theorick, and doſt intend to travel, take ſome counſel for thy companion, leſt all thy Traffick be but Trifles, and thou makeſt no better an improvement of thy ſtock, than the adding of affection to thy folly; and ſhew thy ſelf one of *Solomons* Factors, to bring back Apes and Peacocks, or at beſt but a little gold, the product of dear-bought experience.

XXXVI.

XXXVI.

It being ſuppoſed thou art no ſtranger at home, ſteer thy Courſe to thoſe Parts where thy projects are moſt probably to be accompliſht; what may beſt ſute with thy pleaſure, may not ſute ſo well with thy profit; yet he that travels in the capacity of a Merchant, is uſually ſure, though ſlow, and hath a double advantage, and improves both mind and eſtate at once, with the ſame expence, hazard and trouble.

XXXVII.

Wherever you come, ſeem not much concerned with the Cuſtoms of the Countrey, leſt diſlike occaſion diſpute, and diſpute danger in matter of Religion. Be very modeſt; when thou canſt not wave thy turn to ſpeak, frame thy diſcourſe rather by way of Queſtion, than Anſwer; as one whoſe buſineſs is to learn, not to teach. Comply with the Ceremonies of each place, ſo far as thou may'ſt with Conſcience, which in a Traveller had not need to be very tender, who ought to be rather a Sceptick, than a Zealot.

XXXVIII.

Keep ſtill the mean between Superſtition and Prophaneſs, and let not the place prejudice thee; the ſins moſt proper to it ſee, and ſhun; be ſure thou beeſt neither ſurprized, nor ſcared into ſin; as a preſervative againſt a forreign infection, keep cloſe to duty; conſtantly in the morning ask advice what to do, and at night call thy ſelf to account for what thou haſt done; be the ſame abroad, as at home; though thou changeſt the Climate, thou needſt not change thy ſelf.

XXXIX.

Be courteous in thy carriage, and as liberal as thou canſt. Conform to the cuſtom of the Country, and the humors of the Company; let not thy behaviour be either light or lofty. They that cannot underſtand thee by thy language, may know thee by thy carriage. Be neither captious, nor cenſorious; condemn none, and compare nothing. If thou muſt give thy judgment, and find it doth diſpleaſe, rather cry *peccavi*, than ſtand it out; it is ill coping with Cocks on their own Dunghill.

XL.

XL.

Hook upon Wine and Women to be the *Scylla* and *Carybdis*, whereon most Travellers ſplit; keep thy head, and heart whole, and thou needſt not fear any thing. Conſort but little with your own Countrey-men, leſt you loſe one part of your errand, Language. Take heed of play, which uſually cauſeth paſſion, and ends in earneſt. Make no ſhew of any ſums of money you carry about you, the beſt way to bear your charges is by Exchange, the luggage is leſs, and the loſs can be but ſingle. Inne in the chief Inne, if thou mindeſt either thy credit or ſecurity; keep thy ſelf reſerved, it is dangerous to diſcover thy deſigns; know as much of others as thou canſt, but let others know as little as thou canſt of thee.

XLI.

In Reproving, mind the perſon, and the time; nothing requires more prudence, than a right Reproof: if he be above thee, let it be with the more meekneſs, and in much humility; with thy equal thou may'ſt be the more

bold, and bolder with thy inferiour. Be ſure to take the fitteſt ſeaſon; without great reaſon reprove none; but when alone, a man may be willing to hear of that which he would not have another hear of.

XLII.

Be not guilty of the crime thou reproveſt another for. How canſt thou blame any, if thou thy ſelf beeſt blame-worthy? This were to diſcover a deteſtation to the perſon, rather than to the fault; and ſuch a Reproof can never be well-given, nor well-taken. Reform thy ſelf before thou rebukeſt them, leſt the ſtone flie back, and thou beeſt thine own accuſer.

XLIII.

If thou wouldſt have another do as thou ſay'ſt, ſay but as thou doſt; the beſt arguments are drawn from example; this argues thou art in earneſt when thy life leads the way. Words are but wind, but ſeeing is believing; example works more than precept. How can I follow his counſel, whom I know to be bound to the ſame place, yet ſteers another courſe? I ſhall

ſooner

ſooner ſuſpect he will deceive me, than himſelf.

XLIV.

Launch firſt forth with a low Sail, hoiſe by degrees; to ſtrike were a ſhame, and better to go ſlow, than to over-ſet. Be not laviſh, though it blows fair, the wind may vary. Huſband thy ſtock diſcreetly, ſpend not too faſt of the ſtore, leſt thy proviſion be diſpatched before thy Voyage; there is no neceſſity that thou ſhouldeſt either ſtarve or ſurfet.

XLV.

Do not precipitate thy Revenge; ſlight, or at leaſt diſſemble an injury, till thou canſt either forgive, or requite it. Be not captious, things are as they are taken; make the beſt conſtruction of what is doubtful, perchance the injury was not intended, and is by chance, not choice; in ſuch a caſe never hurt him willingly, who did thee harm againſt his will. Indeed if the affront were deſigned, it may be convenient to call the perſon to account, though ſeldom at the ſame time. Let pru-

dence provide an opportunity, then ſhew thy ſelf a man, but withall a Chriſtian.

XLVI.

Contend not with thoſe that are much below thee; it is a diſcredit to diſpute with an inferiour; what canſt thou expect to get worth thy while, or worthy of thy ſelf? ſue a Beggar, and thou knowſt what follows; the beſt is but thy labour loſt; and oftentimes the loſs proves greater; he had better have forgiven the debt, that cannot recover his charges.

XLVII.

Let thy Recreation be a ſervant to thy buſineſs, leſt thou become a ſlave to thy Recreation; enjoy thy pleaſure, but let not thy pleaſure enjoy thee. Diſpatch thy work, and do not loyter; reſting is after labour, and thereunto tending; unbending of the Bow is in order to a bending.

XLVIII.

XLVIII.

Contemn not the most contemptible enemy; it is dangerous to despise the vilest or the weakest. Give not thy adversary any advantage; why should'st thou disarm thy self, to arm him? Necessity and opportunity may make a Coward valiant; if he flies, follow not the Chase too fast, neither break the Bridge behind him; thou getteſt no less glory by his flying, than thou would'st do by his falling; be not fool-hardy; I have known some by jesting, have lost their lives in earnest.

XLIX.

Be not engaged for any thou canst not be sure of with security. The Borrower is a servant to the Lender, and thou to both. Thou to ease them, takest the burden upon thy own back; which while it lies on thee, they scoff, and laugh; this thou dost deserve, by making anothers debt thine, which if possibly thou may'st not pay, yet to lose thy liberty is too much; who would be under the lash of the Law, that may be free?

L.

L.

Prize neither men, or things, by what they ſeem, but by what they are. A *Briſtow* ſtone looks like a Diamond, and may be as well ſet. Value not the Jewel by her frame, nor any thing by its cover: The Book is not the better for its Claſps, nor doth an Eſtate make a man the better; though the Coat be never ſo coſtly that a Fool wears, yet it is but a Fools Coat; and what more common, than to ſee a Ring in a Swines ſnout?

LI.

Have low thoughts of thy ſelf. He is the moſt holy, that is the moſt humble; and though it be impoſſible that a wiſe man ſhould not know himſelf, yet it is no ſmall part of prudence to ſeem not to ſee it; affectation is the greateſt folly; there is nothing ſo much doth prejudice thy Reputation, and take off the praiſe due to thy parts.

LII.

Be not puft up with the report of a Parasite; it is natural for a Sycophant to dissemble, thou canst not know thy complexion by a false Glass; think not thy face is as it flatters thee. I know too well what I am, to believe them, that speak well of me; none loves a friend more, nor more abhors falshood; they deceive themselves, that go about to deceive me; in this sense to deceive the deceiver is no deceit.

LIII.

Be not prodigal to praise, or dispraise either things, or persons; what needest thou discover thy opinion; to be over-busie, is a badge of folly; who can tell the incovenience it may occasion, if another take up the Cudgels, and engage thee into a dispute or quarrel? what did not concern thee to meddle, will concern thee to maintain.

LIV.

Laugh not at thy own Jests, leſt others laugh at thee; it loſeth much of its briskneſs if it be not ſudden; why ſhouldſt thou be ſeen before it be ſpoken, or heard. Thou ſpeakeſt to the ear, not to the eye; and he that would ſtrike to purpoſe, muſt not diſcover when the blow is coming.

LV.

Let not thy Jeſts be too ſmart; thou hadſt better loſe a Jeſt, than a Friend. Touch not at all, at leaſt but gently, the galled place; few men love true Jeſts; theſe often breed bad blood, and ſometimes turn to earneſt; rub not too hard, take away thy hand when it does any more than tickle.

LVI.

Be content to be paid in thine own Coyn; what thou wilt give, take; there were no ſport if it be not banded; do as thou wouldſt be done to, another may expect the like liberty without

without diſtaſting. Thou haſt made a Rod for thine own back, though it ſmart, thou may'ſt the better bear it; he that gives the firſt blow, hath little reaſon to be angry, though he be ſtruck again.

LVII.

As thou loveſt thy liberty, be not entangled in the Labyrinth of Love; to be a ſlave to a woman, is the baſeſt bondage; thou canſt not more unman thy ſelf; why ſhouldeſt thou part with thy Prerogative? I have read of ſome, whoſe heads ſtand in their breaſts; make thou the moral, and let every part keep its proper place; there is no neceſſity thou ſhouldſt be a mad man, or a monſter.

LVIII.

If thy veins ſwell, and thy blood boyle, perchance *Galen* can cool, or cure thee; try all wayes before a woman, leſt the Remedy prove worſe than the Diſtemper. Beſides, to gratifie thy appetite, is like drink in a burning feaver, which doth encreaſe thy thirſt, and thy longing. To tame the fleſh, there is nothing

thing like to Physick, and to fasting; if thou dost not indulge the humor, the swelling will go down of it self.

LIX.

When the spirit moves, consider the mischief of Marriage, and the sin and shame to meddle with a Strumpet; if this will not conjure down the Devil, thou art in danger; if the storm continues, thou hast thy choice, either to sink at Sea, or to be ship-wrackt in the Harbor; and the case may be so, that thou hadst better cast thy self into the arms of the Ocean, than the embraces of a wife.

LX.

Marriage, though the most serious transaction of our lives, and a matter of the greatest concern and moment, yet is the most governed by chance, and its comfort the most uncertain; it being impossible to perceive the imperfections of either person, till experience hath made way for a bitter Repentance; in other things we try before we buy, but here we are forced to take all on trust, and run a *Risco*, which

which if considered, none would be so hardy to hazard a happiness at hand, for a hope at such an adventure; neither is the yoke to be shifted, be it never so strait and uneasie; nay, though thine might fit anothers neck, and anothers thine; it is hard that what is in choice an act of the will, should be continued rather by constraint, than consent.

LXI.

If my perswasion cannot prevail to hinder thee from dashing upon this Rock; let thy fancy sleep while thy judgment chooseth; for though do what thou canst, thou may'st be cheated; yet prudence may in part prevent. Choose rather by the ear, than by the eye, that may dazle & deceive thee; a good fame, is better than a good face; besides the danger of doting upon an adored beauty, it being a question not yet decided, whether she can be fair, and honest too; she had need be more than a woman that can resist the temptations of opportunity, and importunity; yea, though grace should guard the Fort, and proffers should not prevail, it may be assail'd by force, or taken by treachery, and surprize; he that cannot get the key,

may

may pick the lock; yet if a wife be wise, she will rather conceal the Cuckold, than produce his horns by her carriage or confession; it is a comfort in such a case, that sometimes he knows not himself, nor the world him.

LXII.

Let thy chief aim be at goodness, mind not her person so much, as her principles, and her practice. A bad woman can never make a good wife; there is little hopes that she that is not holy, will be honest; and she that knows not her duty to God, will not know her duty to her Husband. The English Laws are too far in womens favour, to force obedience.

LXIII.

Look not only after grace, but good nature; see to the disposition, most of the comfort of a married condition consists therein; mind thy own peace, more than the piety of an ill humoured person. I have known a Diamond ill set, and grace grafted upon a Crab-stock; where there is a pearle, there may be poyson. I like not the conjunction of Heaven and Hell

Hell, neither would I have thee marry in hopes to mend; this were to purchase pains or Repentance.

LXIV.

It is not enough the disposition be good, unless it suite with thine; likeness is the ground of love, propriety without proportion, gives little satisfaction; it is the right mixture of humors that makes the harmony; if the temper be not tuned, the Musick's marred; what is good in its self, and for another, may not be so for thee.

LXV.

Marry not one too much above thee in birth, lest she prove thy Mistriss, or at least expect it. Great inconveniences many times arise from matching into great families, to whom you become a servant, if not a slave; neither will subjection serve without your substance; honour will devour you by putting you upon immoderate expences, to maintain a port like your self; of this it may be said, as of the Grand Seniors Horse, Wherever it comes, no grass will grow.

LXVI.

Thou may'ſt give a ſhrewd gueſs at the comfort of a married condition by the portion; when ever thou parteſt with thy liberty, let thy fetters be of gold; ſet not too low a price upon thy freedom; if thou muſt be a drudge, let thy wages be worth it; why ſhouldſt thou thraſh for nothing? Be ſure to make ſure of what he hath; truſt not the common report, fame is a friend to the female Sex; expect the money fall ſhort, and allow accordingly. Remember this, when thorough a reſtleſs humor being diſcontented with thy condition, thou deſireſt change, that a fat ſorrow is better than a lean one.

LXVII.

If thou art provided of a perſon thus accompliſhed, yet do not promiſe thy ſelf too great a ſatisfaction; why ſhould thy hopes deceive and befool thee? ask thy ſelf when ever didſt thou give chaſe to any creature, and came not home by weeping eyes, hath the fruition at any time anſwered the expectation? was the fruit according to the flower? but ſup-

posing thou should'st have a happiness that never any had, yet time makes all things tyresome, if not loathsom; the most honey-sweet enjoyment sowres with standing; comforts cease to be comforts by continuance; when as a few cold winters have snowed upon your head, and your blood grows chill, and begins to retire, you will then conclude my counsel to be Canonical.

LXVIII.

If thou art so tame to permit thy neck to be put into a noose, draw even in the same yoke; let love sweeten the services; what thou must do, do willingly; stand not too much upon Superiority, as thou prizest thy peace and quiet; beside, what difference can there be, where two persons are made one? there is no distinction of mine, and thine, at least in the use; thank thy self, if (with thy liberty) thou hast lost thy propriety; thou wert born free, and made to govern; if thou hast forfeited thy Supremacy, it is thy own fault, and what is more obliging than a free act? it were now a folly to complain; make thy condition as comfortable as thou canst, having chose one thou lovest, love thy choice.

LXIX.

Reckon not the want of Issue any great want: Children are certain cares, and uncertain comforts; a wise man may beget a fool; the child is not alwayes like the father; how many Monsters have I seen produced of judicious Parents, who have been like Vipers to those that begot and bred them? some have been both their sorrow, and their shame; what though thou hast none to hand thy name to posterity! many Kings and Emperours have dyed childless; if thou wantest an Heir, there are enow that want an inheritance.

LXX.

If thou art a father, let not a fond affection destroy thy child; bend the Twig betimes, while it will bend; delay too long, and it will grow too strong. Season his younger years; the Vessel favours as it is seasoned; let him suck pious and prudent principles with his milk, that he may be habitually good; this will make him learn his du-

ty

ty with leſs difficulty, and do it with more delight.

LXXI.

Be thy ſelf a good guide to thy ſon; Parents are patterns; if thou would'ſt have him write fair, ſet him a fair Copy; the child cannot be blamed, if he be like the father, at leaſt by him; lead the way that he ſhould go; example does more than precept; the eye directs better than the ear; and it is uſually ſeen, like father, like ſon.

LXXII.

Know when to cheriſh, as when to correct, and ſteer thy courſe according to the nature and temper of thy child; if fair means will do, never uſe foul; inſinuate into his mind goodneſs by degrees; this will make him in love with vertue; for which let him ſee thou art more willing to reward him, than to reprove and puniſh Vice; he that commends his child when he does well, teaches him to do better.

LXXIII.

Bring not thy ſon up in idleneſs; why ſhould a droan conſume thy labour? ſtudy his genius before thou diſpoſeſt of him in a Profeſſion; never force his fancy; no good will be done againſt the hair; improve his natural parts what's poſſible by art and induſtry; knowledge is the Diamond in the Ring, and makes the man a Gentleman. Let not thy child know, eſpecially him thou haſt placed in a Calling, what thou haſt to leave him, leſt depending upon the one, he neglect the other, and both ſtrings fail him; neither let thy proviſion hinder his employment; two getters is little enough for one ſpender; beſides, 'tis good to walk with a Horſe in ones hand; and he ſtands ſureſt, that hath ſomething to uphold him.

LXXIV.

Behave thy ſelf ſo in thy family, that thoſe below thee may both love and fear thee; be not too familiar with thy ſervants, neither let them

them be privy to thy secrets. This were to change the relation, and make thy self the servant; and those whom thou darest not displease, will dare to displease thee. Keep a distance with discretion; that others may know their places, do thou know thine.

LXXV.

Be not imperious, yet keep the staffe in thy own hand; let them rather see thy power, than feel it; least while they fear it, they hate thee; such will never do thy work well, unless when thy eye is upon them; and who would be such a slave to servants? Choose those that will be careful without chiding; and delight to see them chearful in their business, and to do it with delight.

LXXVI.

Provide for their support and maintenance; let them not want in their work, be punctual likewise in their pay; their wages is their due, when their work is done; the labourer is worthy of his hire; if he deserve better, encourage thy servant in well-doing; this will engage him for the future to do well; in thy contract

leave something to thy choice; the advantage is double, in what thou giveſt above the bargain.

LXXVII.

Let not their buſineſs be a bondage; their reſtraints ought to be reaſonable; allow ſome time to unbend the bow; there is a time to labour, and a time to loyter; be not unmerciful to thy Beaſt, much leſs to thy ſervant; conſider him as a man, and more as a Chriſtian; allow him reſt and recreation proportionable to his employment.

LXXVIII.

As thou art accountable, be careful of thy charge; thou haſt a double truſt, of ſoul and body both; if either miſcarry, a reaſon will be required, and thou muſt anſwer it. The great Maſter minds his meaneſt ſervant, all ſtand in a like capacity to him; he hath no reſpect of perſons; thou and thoſe below thee now, will ſoon ſtand upon even ground.

LXXIX.

Reckon thy ſervants among thy children; the difference is only in degrees; both make up the œconomy; thou art the father of the family; a wiſe ſervant is better than a fooliſh child; caſt him not off in old age, when he hath ſpent himſelf in thy ſervice; a faithful ſervant does well deſerve to be accounted amongſt thy friends.

LXXX.

Rebuke in private; publick reproof hardens; and he is moſt prone to offend, who is paſt ſhame; rather than to be alwayes chiding, rid thy hands of ſuch a ſervant; better do thy work thy ſelf, than to have ſuch ado to have it done; if he be at mans Eſtate, ſtrike him not; blows become neither thee nor him.

LXXXI.

Keep no more ſervants than needs muſt, many by their footmen had been unhorſed. Let thy Revenue exceed thy Retinue; why ſhould

others

others consume thee: look upon thy servants as sharers with thy prosperity; if thy condition be clouded, and a storm threatned, they will soon leave thee for shelter. I have read of an extravagant respect of some, but a Swallow or two do's not make a Summer; fewer servants have dyed for their Masters, than there have been Masters by their servants undone.

LXXXII.

Be not hasty in the choice of a friend, but slower in the changing; fix not thy affections suddenly; but where thou dost fix, fasten; constancy is the unseparable companion of friendship, whereas to waver is a crime unpardonable; try before thou trust, and never question after tryal; thou canst not wrong thy friend more than to suspect him.

LXXXIII.

Do nothing to displease God, and let nothing he does displease thee; let there be but one will between him and thee, and his thine; behave thy self as in his eye, and in his audience; he is witness, and he is Judge; if thou hast

haſt offended, puniſhment is thy due; thou haſt no reaſon to repine, when juſtly beaten; whatever the ſentence is, it is no leſs juſt than ſevere, if thou wouldſt eſcape the ſtroak, ſhun the ſin.

LXXXIV.

Read thy own mortality in the monuments of dead men; as they are, thou muſt be; they are gone, and thou art going; their Bell is rung out, and thine is tolling; a little while, and thy place ſhall know thee no more; the Grave is ready for thee, and Death ſtands at the door; he is knocking now, and ere long will force his entrance. Do what thou haſt to do, that before thou dyeſt, thou may'ſt have done. Diſpatch, leſt thou beeſt prevented; live to dye, that thou may'ſt but dye to live.

LXXXV.

Compare what thou haſt received with what thou haſt deſerved, and thou wilt ſee thy ſorrows have been fewer than thy ſins; it might have been worſe, if not here, yet in Hell; a living man hath no reaſon to complain; it is mercy thou art capable of mercy; that judg-

ment

ment is not pronounced, a reprief is more than thou deserveſt; what then is a pardon! afflictions are but fleabites; it is a favour to be burnt in the hand, when the crime merits a Halter.

LXXXVI.

Intend a publick good; rather than a private; the gain on every ſide will be greater, and the greateſt thine; thou canſt not effect a general good without doing thy ſelf good; that which is beneficial to the whole, cannot be prejudicial to any part; be not of a ſcanty ſpirit, thou art not born for thy ſelf; the whole Creation claims a ſhare; it were monſtrous a particular intereſt ſhould outweigh the world.

LXXXVII.

Think not thy friends departed to be loſt, they are only ſent before; they have diſpatched their Journey whil'ſt thou art jogging on; the ſtorm ſtill beats on thee, but they are houſed; what thou haſt in thine eye, they have in their hand; they have got the Crown, and thou art yet to conquer; thy Robes are red, but theirs white; they have finiſhed their

Voyage,

Voyage, and are landed, but thou muſt keep the Sea. All tears are wiped from their eyes, while thy cheeks are bedewed with tears; mourn not for them, but for thy ſelf; they are ſo much the more happy as the ſooner.

LXXXVIII.

If thou wouldſt avoid ſin, avoid the occaſion; it is eaſier to ſhun the temptation, than to reſiſt it; come not near the pitch, leſt thou be defiled; keep out of harms way; it is no diſcretion to dally with danger; the Fly ſinges her wings by playing with the flame. Depend not upon thy own ſtrength; many have loſt their power by their preſumption; better be careful than confident; it is hard ſtanding in a ſlippery place, and a rare thing not to deny Chriſt in the High Prieſts Hall. Take heed of nibling at the bait, leſt the Hook catch thee. Shut thine eyes till the temptation is paſt; it is not enough to be fortified with a reſolution; ſo was *Alipius*, yet when he looked, he liked. Thou haſt to do with a ſubtle tempter, what he cannot do by ſtrength, he does by ſlight; though as a Lyon he could not pull the Apple, yet as a Serpent he could climb the Tree.

LXXXIX.

LXXXIX.

Look upon thy life as a ſtream that runs and returns not; every day thou art dying, and to yeſterday thou art dead; thy houſe of clay is continually undermining, and will fall; every ſickneſs makes it ſhake, and ſtagger; and who can tell but the next diſeaſe may deſtroy it? I cannot think to live long; Lord, let me live well; it matters not how ſoon I dye, when I have done; I cannot be too ſoon with thee, nor happy too ſoon.

XC.

Is thy condition clouded? it will clear up, and the Sun ſhine; give not way to ſorrow, but bid thy griefs be gone; conſider to what thou art deſign'd, and let thy hopes chear thee; it were a ſhame for a Saint to look ſad; what melancholy, and going to glory? will not Heaven make amends? thou art yet under Age, have patience but awhile, and the Heir enters upon his inheritance; the Prince may paſs diſguiſed in a ſtrange Land, but take ſtate upon him in his own Territories. I value

not

not what my way is, when it leads home, I mind not my Journey, but my Journeys end.

XCI.

Create not to thy self Crosses, why shouldst thou seek for a knot in a Bullrush? Be not solicitous for to morrow, thou canst not tell whether to morrow may be thine; sufficient for the day, is the evil thereof; perchance what thou feareſt, may not befall thee, and then thy trouble is for nothing, however, it will be time enough when it comes. I will enjoy what I have, let what will come; why should I refuse to quench my thirst, for fear I want drink the next day?

XCII.

Expect not a Heaven upon Earth, few meet with two Heavens; one is enough, two too much; the portion cannot be in expectation and poſſeſſion both. Wouldst thou eat thy bread, and have it? think not thy way should be strowed with Roses; working precedes a reward, a Crown implies a Conqueſt; suffering is proper to thy preſent state; wouldst

thou

thou have thy Inne like thy dwelling place.

XCIII.

Consider what hath befallen others, and thou wilt not wonder whatever befalls thee. Do things go bad, it goes worse with better men. Art thou poor? it hath been still the fate of the bravest persons; some have been so by choice, but most by chance; wealth is but vanity, and usually vexation; like a garment too big, or too long. If my father deals with me as with the rest of his children, shall it not content me? there is no reason the most undutiful should have a double portion.

XCIV.

Let not the miseries common to mankind, make thee either mourn, or murmur; the back was made for the burden; see others laden as well as thou, and how many go away more nimble under a greater weight. Suppose some have a lesser Cross to carry, yet do not thou repine; if thou beest better able, why should not thy will be proportionable to thy power? I am born to trouble, I will do my best to bear it.

XCV.

XCV.

Be ſatisfied with thy ſtation, and ſtir not from thy ſtanding; if thou art near the bottom, look to thy feet leſt they ſlip, thou mayſt come lower; if thou art got up the hill, take heed leſt thou fall; the ſureſt way is to ſtand ſtill; thou mayſt be happy, and keep where thou art. Content does not hang ſo high, but thou mayſt reach it upon the ground; what though another hath more, if thou doſt vvant leſs? more than enough is too much, and leſſer would be better; too great a Sail for a ſmall Veſſel is dangerous; but fute the Sail to the ſhip, and ſhe goes ſure.

XCVI.

Accuſtom thy ſelf to ſobriety, and do not indulge thy ſenſual appetite in the proviſions of thy life; give not the fleſh the reins, ſet bounds to thy deſires, & keep them within their banks; let not nature be thy limit, but neceſſity; leave thy longing, leſt thou loſe it; it may be ſooner ceaſed, than ſatisfied; learn to

ſtop, know when thou art well; it is a torment to Tantalize.

XCVII.

When pleaſures tempt thee, turn them round; ſee how they look behind, view the ſhadowy ſide, as well as that which is next the Sun; reckon upon a return, and conſider what the remembrance is like to be; if thy delights be ſinful, ſighs and ſorrow will make them ſoure and unſatisfying; take his word who took his fill of all, and let his experience prevent thine; yet if bought wit be beſt, look back to the time of thy own diſappointments, and when thou art about again to be cheated, remember what thou haſt already found, and be no more abuſed; It is thine own fault to be deceived twice.

XCVIII.

Upbraid no man with his weakneſs, do not diſcover a deformity, if thou canſt conceal it; lay thy finger upon the Wart, and let not others ſee the ſhame; never reproach it to diſparage him, or advance thy ſelf: Admire that goodneſs that ſupports thee, when others ſlip, let their failings humble thee; the fountain is

the ſame, though it runs not alike clear; thou mighteſt have been as he is, and may'ſt be; look to thine own feet; *let him that ſtands, take heed leſt he fall.*

XCIX.

Change not thy opinion of perſons, as they change their affection; conſider what they are in themſelves, not what they are to thee; their kindneſs or unkindneſs makes no eſſential alteration; it is more an accident, than a quality; perchance thou haſt deſerved the difference, the change is then in thee, not in them; no wonder the effect alters with the cauſe.

C.

Never boaſt of thy ſin, nor glory in thy ſhame, caſt a vail over thy naked part; if poſſible, ſhun the ſcandal; it is not neceſſary that others ſee, what God ſees, and thy ſelf. Plead not in a wrong cauſe, this argues impudency, not penitency. Bluſh when thou art too blame; be more ready to confeſs thy fault, than to excuſe it. Do not contend, but amend; ingenuity lies in acknowledgment.

CENT. II.

I.

WHen Pride makes thy plumes rise, consider what thou wert in thy birth, and what thou shalt be; uncleanness in the womb, and rottenness in the tomb; filthy in conception, and filth in thy dissolution; what art thou between these, but weakness and wildness? Consider but the pollutions of thy nature, the prevarications of thy life, the dirt of death, and then be proud if thou canst.

II.

Be angry, but sin not; let not the Sun go down upon thy wrath, shew thy self willing to be reconciled; be not passionate, but soon pacified;

cified; if anger boyle within thy breaſt, ſeal up thy lips; the fire that wants vent, will ſuppreſs it ſelf; words like blows, often blow a ſpark into a flame; if any hath injured thee, think whom thou haſt wronged, and bear with others, as God bears with thee.

III.

Do not covet what thou haſt not, but content thy ſelf with what thou haſt; he is rich, that is ſatisfied; want lies in deſire. Covetouſneſs is a thing the moſt contradictory to it ſelf, and cauſes what it pretends to cure; like drinking in a feaver, which does not quench the thirſt, but make it the more violent; the deſire does not ceaſe, though thou haſt what thou doſt deſire; happineſs lies in the uſe, not in the principle; a man may ſtarve with Bills and Bonds about him; it were a madneſs to abſtain from meat, becauſe thou art hungry; or from any thing, becauſe thou loveſt it; thou haſt but what thou doſt enjoy; what lies by is liker to be anothers than thine.

IV.

Receive what God gives thankfully, and return what he requires chearfully; take all in good part that he does; look not to the meſſenger ſo much as to him that ſent him; bid him welcom, if not for his own ſake, yet for his Maſters; think nothing too hard to ſuffer, nor too dear to part with for a Father; filial affection will carry thee far; ſlaves ſerve for hire, but love in a ſon is the only motive to duty.

V.

Let Gods glory be thy aim, and the end of every action; he made thee, and thou wert made for him; that in thee, and by thee, he might glorifie himſelf; in his honour conſiſts thy happineſs; he might have been happy without thee, but thou without him canſt not be happy; to ſerve him, is the way to enjoy him; thoſe which honour him, he will honour; his glory will be thine; do that for his ſake, which thou wouldſt for thine own.

VI.

Love the World as about to leave it; look upon thy self as departing, and things as passing by; how canst thou fix thine eye, where the motion is perpetual, and thou canst not make a minutes stop or stay? Thou seest thy comforts but as thou art sailing, they will soon be out of sight; thou art launching forth into an Ocean of Eternity, where thou canst not see Land; a little while, and all thy delights are gone; the Curtain will be drawn, and the Play done.

VII.

Be not contented to be good thy self, unless thou canst be an instrument to make others good; there is comfort in company; who would go to Heaven alone? it is a grief to a Christians heart, to see the path to *Zion* overgrown, and that so few follow; fain he would that the dust did flee, that Troops went up together; it is pity friends should part to meet no more; my bowels yearn over them I love, lest any should miscarry.

VIII.

Say nothing but what thou wilt ſtand to; why ſhould the Truth ſuffer, or thy own Reputation? be neither the firſt, nor forward in any ſtrange Report, leſt thy Credit be called in queſtion, though the Report be true; if it be ſo to day, it will be ſo to morrow; and more certain, if not in it ſelf, yet to others, and to thee; when ever I tell what I hear, I will tell who told it me, at leaſt when I find it ſtartle; let the Author bear the blame, why ſhould I?

IX.

In the morning think what thou haſt to do, and at night ask thy ſelf what thou haſt done; ſo ſpend every day, that thou may'ſt delight to review thy actions; why ſhouldeſt thou conclude with a ſigh, or a tear? if poſſible prevent Repentance. Do nothing that may need a pardon; yet wherein thou haſt prevaricated, let confeſſion follow upon commiſſion; fear not to ſee thy ſcore, but to encreaſe it; call thy ſelf to account, and chide thy ſelf.

X.

Commend no man to his face, and behind his back do not diſcommend him; to do either, argues a baſe ſpirit; if thou knoweſt any good of him, let others know it; if any ill, tell it to himſelf; of the dead and abſent if thou canſt, ſpeak well; if not, ſay nothing; accuſe none that cannot anſwer for themſelves; what credit to conquer, where there is none to oppoſe thee! to talk high, is the property of a Coward, eſpecially when his enemy is abſent; I will ſcorn to take advantage of any; to come behind is diſhonourable; I ſhall likewiſe fear him that flatters, leſt while he ſmiles, he ſmite me.

XI.

It matters not how long thou liveſt, but how well; to crowd a great deal of work into a little room, beſpeaks thy diligence; I ſhall not meaſure my life by dayes, but by doing; not by my ſtay, but by my ſervice. I would live to labour, and when my Maſter hath no more to do, I am content to be no more, that time and task may end together; there is no ſuch miſery as to be buried alive.

XII.

XII.

Whatever thou doſt, have an eye at death; do nothing now, which thou wouldſt not then have done, and ſtill ſuppoſe the next act to be the laſt; look upon thy ſelf as dying, and reckon upon a time of reckoning; believe thou art before the Judge, and the Jaylors behind thee; this will make thee not dare to do, in doing of which thou dar'ſt not dye.

XIII.

Better is the man without money, than money without the man; I never thought any the better for his Bags; an Aſs may be laden with gold; I have ſeen fools advanced, and wiſe men wait, and what more unſeemly ſight? how little proportion appears in providence, when fools have fortune, and wiſe men chance!

XIV.

Friendſhip makes proſperity brighter, and burdens lighter; I am not more my own, than my friends in every eſtate; I enjoy my ſelf in him;

him; he is my ſolace in the Sun, and ſhelter from the ſtorm.

XV.

Beſides ſin there is nothing dreadful; the puniſhment is leſs than the crime; I will fear nothing but to offend, and will chooſe rather to ſuffer, than to ſin.

XVI.

A common miſery is leſs a miſery; there is comfort in company, though in trouble; a general grief is not grievous, none can repine when all ſuffer; a perſonal affliction is moſt affecting; this is the ſting of ſorrow, to ſuppoſe our ſtate without a parallel; a burden is better born by many, than by a ſingle ſhoulder; why ſhould I complain, where the caſe is common? if others ſuffer, why not I?

XVII.

Whatever befalls me without my fault, I will bear with an undaunted mind; it is my fate, not my folly; and why ſhould I make that worſe, which I could not make better?

I will not fear what I cannot fore-ſee; but ſlight what I cannot ſhun: I can bear where I am not too blame, and where my weakneſs did not marr, it will be my wiſdom to mend.

XVIII.

There is nothing more Noble than to deſerve well of ones Countrey; we are not born for our ſelves, and what reaſon to return our lives where we had them! it hath been the brave reſolution of many bad men, to ſacrifice themſelves for a common good; in this they have excelled themſelves; what care have Heathens had of their Countrey, for which it was ſweet (they ſaid) to dye! and they did what they ſaid.

XIX.

A ſure friend is beſt known in an adverſe ſtate; we know not whom to truſt, till after tryal; there are ſome that will keep me company while it is clear and fair, which will be gone when the clouds gather; that is the only friendſhip, which is ſtronger than death, and thoſe the friends whoſe fortunes are embar-

qued in the ſame bottom; who are reſolved to ſink, and ſwim together.

XX.

My friend is as it were my ſelf; there is but one ſoul in two bodies, neither am I more my own, than my friends; I have nothing but what is his; what I have, he hath; if he will, he may command both me and mine.

XXI.

Whatever thou doſt, do quickly; it may be too late to tarry for leaſure; want of a power, follows want of will; delayes are dangerous; what thou art unfit for to day, perchance to morrow thou wilt be more unfit; beſides, who can call another moment his? I will diſpatch what I have to do, leſt ſomething be left undone; I had rather want work, than time; and finiſh too ſoon, than be ſurprized.

XXII.

There are many not worthy of light, on whom the Sun ſhines; proſperity is oft-times the

the portion of the baſeſt of men; there is no judging by appearance; all is not gold that gliſters; a Dunghil will ſtink ſtill; let me be a flower, though I grow in the ſhade; Providence appoints the place; what is good for others, may be bad for me.

XXIII.

Neceſſity is no friend to freedom; there is no liberty where there is no remedy; I will come under the leaſt obligation poſſible, and act by choice, not conſtraint; what is forced, is not thank-worthy; that which is free, is only kindly; I will have my hand obſerve my heart; then ſhall I do what I will, while I will but what I do.

XXIV.

As the Furnace tryes the Gold, ſo miſery proves the man; his ſuffering ſhews his ſtrength, troubles are the only tryals; the reſolution is known by the oppoſition, the patience by the pain.

XXV.

XXV.

I never thought him happy, who thought himself miserable; the mind is the man; if another hath what I can be without, what is he the better, or I the worse, while he wants more, and I less? he is not happy that enjoyes, but that doth not desire. Satisfaction lies not in Addition, but Substraction. A Monarch may be miserable; but content is more than a Kingdom; I can be what I will, while I will be what I can.

XXVI.

Socrates passing through the Market, cryes out, How much is here I do not need? Nature is content with little, Grace with less. Poverty lies in opinion; what is needful is soon provided, and enough is as good as a Feast. I am worth what I do not want; my occasions being supplied, what would I do with more?

XXVII.

XXVII.

The fear of Death is worse than Death it self; it is better to be dead, than alwayes dying; give me the man that dares to dye, that opens his breast boldly, and bids to Death defiance; that can welcom the King of Terrors, and look him in the face with a smile. I will account my last enemy, my best friend, who shews me my Crown when almost spent, and helps me to what I fought for.

XXVIII.

They may kill, but cannot hurt: 'Twas the saying of *Seneca*, when doomed to dye, and it argued a brave Heroick spirit, Whom need a Christian fear, whose life is hid with Christ! he is out of Gun-shot, the reach of men and Devils; whatever happens, nothing harms him; to kill him is the greatest kindness; you send him but to Heaven the sooner.

XXIX.

XXIX.

I have read of a Phyloſopher, that being pounded in a Morter, bid his Tormentors in deriſion beat on the Sack of *Anaxarchus*; he looked on the body, but as the bag, and knew the treaſure was ſecure; it matters not what becomes of the Casket, when the Jewel's ſafe; and what though the ſhell be crack't, when the kernel is whole and untoucht? it were below me to ſhrink, or look pale at any thing, when Heathens can bear torments with a ſmooth brow; if they can be ſo valiant, it were a ſhame for a Chriſtian to be a Coward.

XXX.

He fights with a ſhadow, that fights with a Saint; who can neither be hit, nor hurt; a Chriſtian walks inviſible, and is invulnerable; you ſtrike at you know not what; the ſtone falls ſhort, it never comes near him.

XXXI.

In living as in ſwimming, the leſſer luggage the better; why ſhould I then repine to be eaſed of what doth hinder? perchance if I had not loſt, I had been loſt; it is a mercy in a ſhipwrack to eſcape naked; what I lament, might have drowned me.

XXXII.

Opportunity comes neither often, nor continues long; it is good ſtriking while the Iron is hot; to loſe the occaſion, is the loſs of all. I will endeavour to take the fitteſt time for every action, leſt I ſhould ſlip the ſeaſon; I cannot promiſe my ſelf any other opportunity, than the preſent; I will hoiſe Sail while the wind is fair.

XXXIII.

Fortune does often favour the moſt daring; Nothing venture, nothing have; deſperate deſigns many times ſucceed, and things beyond hope happen; I have known ſtrange re-

ſults

ſults of a reſolution; while ſome have ſought death, they have found both life and glory; I will look before I leap; then leap at all; he is a Coward that will ſhun the Combat, where the Crown countervails the Conqueſt.

XXXIV.

It is uncertain how the Evening proves; who knows whether the Sun will ſhine at ſetting; it ſometimes goes down clear, and ſometimes in a cloud; there is no depending on what is doubtful; ſince I cannot foreſee what may fall out, I will provide for that I cannot prevent, that I may bring my mind to my condition, when I cannot my condition to my mind.

XXXV.

Divine wrath proceeds to puniſh by degrees, but makes amends for its ſlowneſs, with its ſeverity; the longer the blow is fetching, the ſorer is the ſtroke; abuſed patience turns to fury; forbearance is no acquittance; I had rather fear before I feel, than feel before I fear.

XXXVI.

He hath every thing that desires nothing; a contented mind is richer than *Cræsus*, or then the *Indies*; this turns all we touch to gold, and is the only pearle of price, more worth than a World. He is the happy man, that can see and scorn, who does not covet, but contemns, and hath at home, what others seek abroad; what doth he not enjoy, who enjoyes himself?

XXXVII.

Satisfaction lies in proportion, and in propriety; without both there can be no content; what is not fit, or not our own, will never make us happy; that serves best that sutes best, is most comfortable, and most comely; I will shape my Last to my foot; a Shooe too big is uneasie, and too little pinches; what matches the mind, must likewise be the mans, or all is nothing; I may starve for famine, while another hath food to spare; what is that to me, which is not mine?

XXXVIII.

That which is ill-gotten, is uſually ill-ſpent; a covetous Father hath commonly a prodigal ſon; what the one rakes, the other ſcatters; he that knows not how to get, knows not how to keep; lightly come, will lightly go; what is gained by ill means, is ſpent in an ill manner; beſides what comes in an unwarrantable way, is not bleſt, but blaſted; how have I ſeen wealth to waſte like butter againſt the Sun? I have known a curſe accompany an Eſtate, till the canker hath conſumed it.

XXXIX.

The Pilot governs the Ship with wiſdom, not with violence; not by force, but dexterity; I will endeavour to do by prudence, what I cannot do by power; where the Lyons skin is too ſhort, the Foxes may ſerve to piece it; that what the hand could not act, the head may effect; yet will not I ſeparate the Serpent from the Dove.

XL.

A wise man is moderate in prosperity, and in adversity valiant; a great mind is not easily moved; it is the shrub, not the Cedar, that is shaken with every blast; I like that man, who is the same in a storm, and in a calm; who stands firm in spite of wind and weather; whatever alters, it is alike with him, he changes not with changes.

XLI.

It is more noble to refuse, than to receive; he that accepts, loseth his liberty, and becomes a debtor; where I do not need, I had rather deny, than desire; every courtesie is obliging; why should I be bound, when I may be free? yet if I must receive a kindness, I will mind not more what it is, than from whom it comes; I shall not love the Present, where I do not like the Person.

XLII.

XLII.

Hope the beſt, think of the hardeſt, and bear whatever happens; let not thy ſpirit ſink; keep thy head above water, and no danger of drowning; the heart is the fort, which unleſs ſurrendred, cannot be taken; I will prepare for a Siege, reſolving not to give up whilſt I can hold out; and it is in my choice whether I will be Conqueror or conquered; I will not give way to grief; I am not gone till grief gets in; ſuppoſe my Cup be ſowre, why ſhould I make it more tart with my tears?

XLIII.

Sleep is the image of death, its picture and reſemblance: Sleep is but a breathing death, and death a breathleſs ſleep; the greateſt difference is in their age, ſleep being the elder brother; why ſhould I fear the one, that with the other am ſo familiar? I will go to my bed as to my grave, and to my grave as to my bed; it matters not, duſt or down, when aſleep; I am ſure to riſe at break a day, and what would I do up ſooner?

XLIV.

Every man hath his lot; nothing can befall us, but what was before designed; there is no such thing as chance; our Father hath appointed his children their several portions, why then am not *I* satisfied with what comes to my share? what serves others, might serve me; shall *I* be more dainty, and less dutiful? besides, it is decreed, nor can *I* change my fate; what was determined, must be done in spite of what opposes.

XLV.

He that knows most, knows little to what he does not know; our knowledge is but in part; a Pismire may puzzle the profoundest wit. *I* admire at the pride, and impudence of those persons, who think to lade the Ocean with a Cockle-shell, yet are gravelled in a fellow-creature! how may those eyes look against the Sun, which a Candle dazles: *I* will not pry within the vail, nor search into what is secret; it was therefore hid, that *I* might not know it; *I* will wait till it be revealed; in the mean while adore what *I* cannot comprehend.

XLVI.

XLVI.

It hath much ſtartled me, and wiſer men, to ſee the good fare ill, and the bad fare beſt; that vertue is neglected, and vice rewarded; but why ſhould *I* wonder, when bones are thrown to Dogs? were thoſe things good, good men ſhould have them; ſlaves are paid off with theſe; my wages will be more, the longer it runs on, and my pay-day will come; *I* ſhall ſoon ſee how all things have been working for the beſt, that every River tended to its Ocean, and each Circumference to its Center; that it was the end of every Providence to do me good; it is imperfect what *I* take aſunder; but when all parts are put together, it will appear beautiful; when what is in the myſtery, ſhall be in the hiſtory; and what is now a forming, ſhall be brought to open view.

XLVII.

Bread and water ſufficeth nature; none to theſe are poor; what is neceſſary is at hand; every field will afford us food; hunger is not dainty; there needs no ſauce to a good ſtomack;

I will eat to live, not live to eat; to be a slave to my belly, nothing were more below me, or more base; I never thought it worth my study to have my palate pleased; water will quench my thirst, and Wine can do no more.

XLVIII.

In the same vein may be gold and poyson; there are motes in the Sun, and a sting where there is honey; there is nothing pure and uncompounded; there is a dark side, as well as a bright; conveniencies have their inconveniencies, and comforts their contraries; Roses have their prickles; the sweetest state is but bitter sweet; my happiness lies in my self, I am not the worse for what I want; neither do I think had I more, I should be the more happy.

XLIX.

Leisure without learning is death, and idleness the grave of a living man; it was a brave saying of *Scipio* (and every Scholar can say it) That he was never less alone, than when alone. I pity those who spend themselves, and mispend their time, in doing nothing, or worse

vvorſe than nothing; vvho are alvvayes either idle, or ill employed; *I* am reſolved no day ſhall paſs vvithout a line; let me converſe vvith the dead; *I* deſire no better company; Books are the beſt Companions; *I* vvill live to learn, and learn to live.

L.

There is none but thinks he muſt ſometime dye, yet vvhen the time comes, he turns his back, and trembles; it is ſtrange that in ſo long a ſpace vve cannot prepare for ſo ſhort a vvork, and of ſo much vveight; this is the laſt caſt, and all lies at ſtake; it is not ſo much hovv vve live, as hovv vve dye; he acts vvell, that comes off the ſtage vvith applauſe; *I* vvill endeavour ſo to perform my part, that at my *Exit* the Spectators may clap their hands.

M.

None can grieve much, and grieve long; extremities are not laſting; the ſharpeſt ſorrovv is the ſooneſt ſpent; vvhat is violent, is not permanent; it vvaſts its ſelf, and is quickly gone: What though my ſufferings be ſharp,

vvhen

vvhen they are but ſhort! a conſtant pain is vvorſt; a little little vvhile, and all my qualms vvill be over; the other puffe, and then a calm; ſtorms vvill be ſpent, or elſe be paſt.

LII.

That vvhich vvas hard to endure, may be ſvveet to remember; to repeat a pain is a pleaſure; vvith vvhat delight vvill a Souldier relate his Conqueſt? and the poor Mariner vvhen he comes to his Port, vvill pleaſe himſelf in recounting his paſt toyle; vvhat pleaſure vvill it be to me to ſee the Sea from the ſhoar, vvhen I have finiſhed my Voyage, and am landed?

LIII.

There is the moſt content in a mean condition; a great Eſtate is a great burden; vvhat care does it coſt in keeping? and he that hath moſt, hath no more than he enjoyes, beſides the trouble; I am of his mind, vvho deſired neither riches, nor poverty; betvveen both is beſt; there is more tranquillity, more ſecurity; I vvould not be foolovv, leſt I am trod

on;

on; nor too high, leſt I fall; let me not be expoſed to contempt, nor vvant content till I envy others.

LIV.

Do not depend upon proſperity, nor yet deſpair vvhen things go croſs; he that ſails vvith a freſh and fair gale, cannot tell but the vvind may turn; here is nothing conſtant but inconſtancy; ſuppoſe it be not overcaſt, ſometimes it rains, and the Sun ſhines; yet a man may be ſo provided, as not to fear a ſhovvre; vvhatever the Weather is, I vvill keep my Coat about me; if it be vvell novv, it may be vvorſe; and if it is not ſo vvell as it vvas, it may be better than it is.

LV.

Haſt thou an ill-hand dealt, mend it by thy play; he hath no reaſon to complain, that vvins the game; a little ſtock vvell-husbanded, may amount to a great Sum; and vvhat matter, vvhere thou haſt it, vvhether it vvere given or gotten, vvhere Providence hath not provided, a man is his ovvn purvior; and if he

he please, may please himself. I have known a smoke blown to a flame, and seen the fire go out; some have brought their pence to pounds, and others a Noble to nine pence.

LVI.

The low Cottage stands surer, than the lofty Turrets, less liable to wind and weather; Riches have been a snare to many, who have lost for them, themselves; a fair Estate is but the fairer mark; the bigger Butt to shoot at; the tall Cedar may come down, when the shrub keeps its station; I have seen the surly Oak fall, while the Reed stands.

LVII.

Steer not by the stars; though they may govern thee, yet God governs them; it is true, the heavenly have an influence upon the earthly bodies, and the effect does naturally follow the cause; from such a principle, such a product; yet there is no rule without exception, and things are oft-times diverted by overruling power; the stream does not always keep its course, and channel; much must be allowed

allowed to emergencies, and contingencies; I wonder at the boldness of some men, who dare to pry into secrets, and take upon them to discover Decrees, as if they knew the mind of God, and were of his Cabinet-counsel; they tell you they have their tydings from the stars, as if the stars told tales.

LVIII.

There are none so insolent, as those who are advanced from nothing; set a Beggar on Horse-back, and he will ride; he domineers most, who rises from the Dunghill; his condition being in the extream, his mind cannot keep a mean; and he can never rule right, who cannot rule himself; there is no slavery so intolerable, as to be subject to a vile person; I do not like the Thistle should sway the Scepter.

LIX.

He cannot be proud, that thinks either what he was, or will be; whatever may raise us up, yet dust will keep us down, and dust we are in composition, and shall be in dissolution; the best is but refined earth, but earth at best; beauty

beauty is but skin-deep, within is filth, and putrefaction; a fair outside but fill'd with ashes; the most despised creature is of the same clay with me; if *I* am put to a nobler use, it is the Potters pleasure; the mettal is the same; though *I* be better burnished, we are alike in the lump, and shall be when we are broken; if *I* look but to my feet, the Peacock will let fall his Plumes; *I* will endeavour to learn what *I* am, and to remember what I learn; let me never forget my Maker, nor my self.

LX.

The Bee sucks honey out of a stinking Weed, and the Chymist will extract gold out of a baser mettal; a wise man will gain by every thing; his enemies Weapon shall save his life; the Physitian makes a potion of a Vipers; it is not impossible to get good out of evil, neither is the good the worse; why should I value the pearle the less, for being in a Toads head?

LXI.

Rather sin thy self, than cause another to sin; of two evils choose the least; he is the greatest

greateſt Traytor, that engageth others in the Treaſon; the guilt is aggravated, where the crime is compounded; to ſin alone, is leſs a ſin; it is a treble offence where *I* force it; ſingle in the perſon *I* compell, but double in my ſelf; it is a bad bargain where both are loſers.

LXII.

It is a ſaying more common, than commendable, He knows not how to live, that knows not how to diſſemble; though there are few ſo impudent to plead for it, many by their practice approve it; how is cheating grown a cuſtom? to flatter is to be in the faſhion; who can tell the heart by the hand or tongue? moſt men row one way, and look another. *I* do not condemn diſcretion; nor think *I* am bound to ſpeak the truth at all times; nor all the truth; but my intention muſt be good, it is the end that mends, or marrs the action; and though plain dealing ſhould dye a Beggar, yet honeſty will at laſt be found the beſt policy.

LXIII.

Always be doing something, be never idle, rather do and undo, than do nothing, it is better to pick straws, than to blow thy fingers; but none can want work, but they who want will; *I* fear those whose time is now a burden, will have too much cause to call back time; *I* will not lose a day, lest *I* want what *I* lose.

LXIV.

It is in living, as in sailing, whether *I* sit, or walk, wake or sleep, *I* still make some way towards my Harbour; my Glass is running, my Taper burning, whether to work by, or to waste; my time spends, however *I* spend my time.

LXV.

What uncertainties are poor creatures at, who are sure of nothing, not of themselves; we and ours are still in motion, tending to a center and conclusion; whatever hath a being, either decayes or dyes; but this is worst

of

of all, we ſometimes loſe our comforts before we leave them, they are taken, and we are left to lament their loſs; who can tell what a day may bring forth? what alterations have I ſeen in a leſſer ſpace? I have ſeen it clear, and in an inſtant overcaſt; the Wind may ſoon come about, and the Tyde as ſoon turn; the World rings changes; it is a poor content which is plac'd in what is periſhing, and ſubject to caſualty or corruption; Lord, let me love what I can neither loſe, nor over-love.

LXVI.

It is decreed all muſt dye; ſome are gone, we are going, and the reſt muſt go; there is no repealing this ſentence, nor from it any appeal; neither is the Executioner to be bribed, he ſcorns Crowns and Scepters; when the Warrant is ſigned, thou art a dead man, neither tears nor prayers will ſerve thy turn; Death ſpares not ſexes, ſorts nor ſizes, all are alike to him, who diſpatches all; what though my Cottage be convenient, I muſt turn out; why then ſhould I fix my affection, where I cannot fix my habitation?

LXVII.

Did not my Conſcience convince me, *I* might wonder what need *Philip* had of a Monitor, with his *Memento mori*; it is ſtrange that we living among Tombs, ſhould forget to dye; every creature may ſerve for a remembrancer to mind us of what we are made of, beſides thoſe ſad ſpectacles ſtill in view, which are more lively emblems of mortality; methinks we may hear them ſay, as you are, ſo were we; as we are, you muſt be.

LXVIII.

What a buſtle do ſome men make, who are ſnatched away of a ſudden in the midſt of their pride and folly? the ſtir they keep upon the ſtage, and in an inſtant the Curtains drawn, and their part is done; the Prince muſt put off his Robes, and he who thought a World too little, hath but his length of ground.

LXIX.

LXIX.

I have observed those are neareſt their end, who have obtained their ends; when what was propoſed, is performed, and men begin to pleaſe themſelves, then Death ſteps in; and divides ſtakes; it is beſt to ſit looſe from every thing, to be indifferent in what we do enjoy; why ſhould we promiſe, and expect to be diſappointed?

LXX.

How does experience diſprove the Proverb, That ſtollen goods are ſweet; the little ſatisfaction to be found in an unlawful pleaſure; in the fruition there is a reflection, which takes off the edge of our appetite, and blunts our joy; what content can there be in that for which Conſcience ſmites? *I* will reckon within the Hive there are ſtings, as well as honey, ſin will end in ſorrow; Lord, when *I* am tempted to that which is not warrantable, let me conſider the coſt, and ſee whether the account will bear it; ſhall *I* delight in that which concludes in grief and groans? why ſhould *I* buy Repentance at ſo dear a rate?

LXXI.

As the Tree falls, so it lies; as Death leaves us, so Judgment finds us; how should we gird up our selves, when at the end of the Race is either Heaven or Hell, and there is no setting out again; should we miscarry now, we are lost for ever, it will be too late to mend? that had need to be well, which is but once done; I do not think there is another space to live our lives over; I will therefore act as for Eternity, as one that hath but a cast for all; I pity those who put their Repentance to hazard of a Purgatory, supposing there were such a place, it were better to pay our debts, than to go to Prison.

LXXII.

It was a smart saying of the Pirate to *Alexander*, I am accounted a Thief, because with one Vessel I rob a few, whilst you that with your Army waste all, are called by another name; that is theft in a private person, which makes a Prince a Conqueror; the one comes to the Gallows by the same means, the other gets glory; not but he whose thefts are great-

eſt, muſt needs be the greateſt thief; neither is he leſs deſerving punishment that ſteals by day, than he that ſteals by night; this is the reaſon the revvard is not the ſame, vvhere there is no lavv, there is no tranſgreſſion.

LXXIII.

By much laughter thou mayſt knovv a fool; it deforms the face, and no leſs the mind; a great ſpirit is not eaſily moved, nor a ſolid ſubſtance ſoon ſtirred; it is the unballaſted Veſſel that mounts with every wave, to be ſuddenly affected argues a frothy ſpirit; it ſhews little diſcretion, ſometimes to expreſs our joyes. I have known ſome, whoſe wit hath exceeded their wiſdom, ſo tickled with their own conceits, that while they would in a Jeſt be counted witty, have given occaſion to be in earneſt taxed of folly.

LXXIV.

More than enough is poyſon, nature is ſoon ſatisfied; too much meat does but clog, and oppreſs the ſtomack; what is not neceſſary to keep alive, does but hurt and deſtroy; a million more dyes of ſurfet, than of hunger; more by

food, than famine; as the *Troculus* serves the Crocodile, so death serves us; it usually goes in at our mouths that kills us.

LXXV.

Drink not to intemperancy, too much liquor will put out the fire; besides other effects of drunkenness, which is both a sin and shame; what will he not do, who knows not what he does; and how much is it below a man to unman himself? what more unseemly sight, than to see a beast in humane shape? nay, a beast is not so unreasonable.

LXXVI.

The abuse does not hinder the use of any thing in its self lawful; the best may be abused, and the best corrupted proves worst; as the sweetest Wine makes the sowrest Vineger; there is nothing good but in its season; I will look to the time, as much as to the thing; as that may be bad to another, which is not so to me, so neither may it be alwayes bad.

LXXVII.

In things indifferent it is good to deny our ſelves; all that is lawful, may not be expedient; it is more ſafe not to make uſe (ſometimes) of our liberty, than to go to the laſt link; none but a fool will come as near danger as he can; a wiſe man will keep at a diſtance; who knows the force of a temptation? it is hard to turn in a narrow Room; he that will do all he may, will ſoon do more; beſides, I verily believe moſt men loſe themſelves in lawful things, and are undone, in doing that which may be done; it is not enough a thing is good, if not good for me; a circumſtance may alter the caſe, and make an action ſinful.

LXXVIII.

He that lies upon the ground can fall no lower; this is the ſecurity of a mean condition, it is without fear of changes; it may be better, but cannot well be worſe; the ſhrub cannot fall far; happen what will, he that is poor is ſafe; he ſhrowds himſelf under his own obſcurity, and is guarded by his poverty; ſet

Wind,

Wind, or Tyde, or both turn, it cannot injure him.

LXXIX.

The punishment thou deservest bear patiently; it were injustice to repine, if justly punished; blame none but the crime, and thy self; thou hast thy due, what wouldest thou then desire? there is no reason thou shouldst have either less or more; the penalty bearing proportion with the offence, what fault can the offender find?

LXXX.

If thy suffering be undeserved, be not only patient, but chearful; kiss the Rod, and bid the affliction welcom; scorn to flinch; when thou seest the blow, it were a shame to stir or startle; if thou dost suffer for well-doing, do not grieve, but glory; it is matter of joy and triumph; consider but from whom it comes, for what, and for whom; *I* will take all in good part, that comes from my Father, as it comes to me in love; why should *I* be troubled at that which is for my good, or what *I* endure for him? *I* know my Cross will prove my Crown, *I* will therefore smart, and smile.

LXXXI.

He that ſpends more than he needs, may need what he ſpends. Prodigality is the greateſt folly; no wonder if he that waſts, wants; he is the wiſe man, who in plenty provides for a day of ſcarcity, and layes up for a wet day; that lives within himſelf; ſaving is the beſt way of getting, all is ſure gain; it is good walking with a Horſe in ones hand; what is the end of profuſeneſs, but a Priſon, or a Halter?

LXXXII.

To be over frugal, argues a poor and mean ſpirit; ſuch are good to none, not to others, nor to themſelves; a man hath but what he enjoyes; for any thing more, he is not much the better; what we make uſe of, is only ours, the reſt ſignifies little, and is little leſs anothers; as I would not be layiſh, ſo neither will I live ſo much below my fortunes, as to be their ſlave; I abhor what is baſe and beggerly; and ſcorn more a perſon of a poor ſpirit, than the pooreſt perſon.

LXXXIII.

LXXXIII.

That falls out ſometimes in a day, which never fell out before; it does not follow what never was, ſhall never be; unlikely things are brought to paſs, and who can tell what may happen? what alterations have *I* ſeen? ſuch as no ear (till now) hath heard of; who could imagine the changes which of late have been? it is not mine only, but the Worlds wonder; what hath been, may be? I will not then preſume, here is nothing conſtant, neither can I be certain of any thing.

LXXXIV.

Avoid ſloath, if thou wouldſt avoid ſcorn; ſhame is the reward of a ſluggard; idleneſs will bring thee to want and beggary; there is nothing of price and value, but what is purchaſed by ſweat and pains; they are pebbles, not pearls, which are to be had for ſtooping; gold is not got by gaping, nor honour without toyle and hazard; it is working earns the wages, and running wins the race; fighting makes way for conqueſt, and conqueſt for the triumph;

triumph; without ſtriving, is got neither gold, nor glory.

LXXXV.

As you ſeaſon the Veſſel, ſo it ſmells; bend the Twig while it is young, the ſoft Wax will take any impreſſion, but delay may make that difficult, which was at firſt eaſie; it is better dealing with a child, than with cuſtom; let the ſeed be good thou ſoweſt, or Weeds will be all thy Crop; the ground will bring forth Wheat or Tares, upon thy husbandry very much depends thy harveſt.

LXXXVI.

It is as unreaſonable as dangerous to defer amendment, till we can ſin no more; no thanks then, ſin leaves us, not we ſin; ſhall we ſpend the day in the Devils drudgery, and put off God with the evening? ſhall Satan have the flower, and God have the bran; he that deſerves all, ſurely deſerves beſt; we need not fear to begin too ſoon, that cannot do too much; *I* never heard of any good too young, or too good.

LXXXVII.

LXXXVII.

It is as ridiculous, as unreasonable, to put off Repentance to old age; what a folly is it to leave the hardest work to the weakest time? we shall find it work enough then to grapple with our distempers & disease, enough to do to dye; besides, though true Repentance is never too late, yet late Repentance is seldom true.

LXXXVIII.

He that will divulge his own secrets, never trust with thine; how can he that is false to himself, be true to thee? neither is any fit to make a friend, who hath not this retentive faculty; it were folly in any to make such a choice, and the greatest treachery to betray, wherein there is imposed confidence; I think no wrack can force me to commit this unpardonable sinne; I will not know what I may not keep, but will keep what I know.

LXXXIX.

LXXXIX.

There is nothing more abhor, than a backbiter; this is the very worst of Vermine; these the incendiaries and fire-brands of a Nation; the Salamanders that live in the flames; it is a cowardly part to come behind, and below a man of metal; I will scorn to take any advantage of my greatest enemy, he shall see the blow when I strike it, and before he feels it; neither will I make a party against a single person; it is childish to complain; what hath another to do with my wrong? besides the injustice to condemn without witness, or at least confession; evidence cannot be taken, but face to face; he that passeth any other sentence, is a Murderer, not a Judge.

XC.

Blame not another wherein thou art blameworthy; thou canst not accuse him, but thou dost shame thy self; in his fault thou mayst see thy own; the same Glass will discover both thy face and his; you are cast by your own confession, and condemned out of your

own

own mouth; ſhould I reprove, and be guilty, my Conſcience would check me no leſs for hypocriſie, than for the Crime I enveigh againſt; neither is a party a competent Witneſs.

XCI.

I have read of thoſe that have laughed till they have dyed; but have ſeen ſome laugh till they have cryed; hence I conclude, that mirth in its extream is madneſs; I pity thoſe who go merrily to execution, and dye laughing; give me that joy which ends not in tears, that joy which hath no end; why ſhould I drink of puddle water, when I may follow the ſtream to the Ocean.

XCII.

Haſt thou a breathing time, it is to fit thee for the next encounter; do not think thy foes though they flee, are foyled, Satan hath his ſtratagems, it is his craft to conceal his courage; he is not routed when he retreats; his flying is but in order to a further fighting, and goes back only that he may return with greater force; I will ſtill ſtand upon my guard, leſt I

ſhould

ſhould be ſurprized, an enemy is not to be truſted.

XCIII.

Do not depend too much upon proſperity; Clouds may return, the Sun may be eclipſed, and the day overcaſt; ſuppoſe the wind be now fair, it may come croſs, and the gale againſt thee; I have known ſome blown back to Sea, when within ſight of ſhore, and others arrived at the Haven of a ſuppoſed happineſs, and moored at Anchor, have I ſeen ſhipwracks in the Harbour.

XCIV.

Conveniencies have their inconveniencies, and comforts their croſſes; thouſands have found ſorrow from whence they looked for ſatisfaction, and proportionable to the expectation, is the diſappointment; the fear of loſing what we have, takes off much from the delight in enjoying; beſides creatures cannot perform as they promiſe us, or we our ſelves; why ſhould I catch at a ſhadow, or ſet my heart upon that which is not; a Glaſs is not a Diamond, it may cut, but cannot content.

XCV.

Prepare for the worſt, the beſt will help it ſelf; if what thou feareſt fall not out, thou art made amends for thy loſt labour; fewer words cannot imply more folly, than to ſay I never thought it were better to ſee and ſhun, than to feel the ſtroak, rather prevent than repent. I will have my Armour ready, though I do not uſe it; leſt I enter the liſts naked, I will expect, and I ſhall the better withſtand the ſhock; what though the Sea be ſmooth, the wind may riſe of a ſudden: a Calm is the fitteſt time to get my tackling ready againſt enſuing ſtorms.

XCVI.

It is a comfort in miſery, to have a companion, good company makes foul way fair; beſides, the ſtream being divided, is the leſs violent; a burden is better born by two, than by a ſingle ſhoulder; yet would I not deſire another's miſery, though it make me the leſs miſerable; I had rather ſuffer alone, than have a partner in ſin and ſuffering.

XCVII.

Ask forgiveneſs where thou haſt offended; it is more baſe to do an injury, than to beg pardon; it is ingenuity to acknowledge, but to perſiſt argues a froward ſpirit, and makes the crime double; it were a ſhame ſhould the wronged party ſeek for peace; the fault I have committed, I will not think it below me to confeſs; why ſhould I engage in a bad cauſe? there is no neceſſity I muſt be a Coward, or not a Chriſtian.

XCVIII.

Where the wrong is mutual, and both too blame, let each condeſcend to other, and meet half way; ſet injury againſt injury, and the account is balanced; and if ſo, it were as good to give a general diſcharge, as to receive and pay; why ſhould there be a difference, when the fault is equal? it is a folly to fall out for nothing; there needs no more but to ſhake hands, and friends; blowing will not quench the fire, when the enmity is over, what matter who ſtrikes fail firſt? if one muſt, why not I? why ſhould I be conquered by courteſie,

ſie, and let another prove himſelf the better man.

XCIX.

It is natural to erre, but to perſiſt therein Deviliſh; we have our dark ſide, as well as our bright; our night, as well as day; the cleareſt-ſighted may be miſtaken, the worſt is when the miſtake is maintained. I have known ſome convinced of their ſin, yet will not confeſs for ſhame; Conſcience muſt give way to credit; if I am out of my way, it were better I went back than go on wrong. I had rather be accounted a fool by others, than find I had fooled my ſelf; I may be weak, I will not be wilful.

C.

A publick offence requires a publick acknowledgment; others muſt be ſatisfied as well as thy ſelf; I have ſeen how ſome can leap from one extream to another, with the greateſt eaſe, and without the leaſt regret; as if whatever cauſe they undertook, muſt be therefore good; I will not think much to recant, when I have cauſe to repent; he that eſcapes the penalty, may well undergo the pennance.

CENT. III.

I,

WHere there is no neceſſity, launch not forth any farther than thou mayſt return, before the ſtorm takes thee; how many might have rid ſecurely in the Harbor, who by putting to Sea, have ſuffered ſhipwrack? to be too forward to engage thy ſelf in danger, is to be fool-hardy; be not concerned with what concerns not thee; conſider the call, as well as the cauſe; who is to do, what is to be done; run not before thou art ſent, it is good ſleeping in a whole skin,

II.

If endeavours will not do, it is best to give way awhile, and stay for a fitter season; take shelter till the rain is over; clouds will be distilled, or dispelled; if thou canst not row against the stream, cast Anchor, and tarry till the Tyde turns, the Wind may come about, though now it be full against thee; there is more skill, and no less valour seen, in making a good retreat, than in fighting; it is better to retire, than to be routed; he that flies may fight again; to day may be another's, to morrow may be thine.

III.

Pluck not a Coal from the Altar, lest it fire thy Nest; take heed of medling with the Churches Patrimony; it were impious to alienate any thing given to pious uses; once devoted, the Donor hath not power to alter; much less hast thou; yea, what was in him superstition, would be in thee sacriledge.

Play not with Scripture; it is dangerous jesting with edge Tools; do not sport with what is Sacred; to make the Bible thy pastime, were both sinful and saucy; reverence Gods Word as the Word of God; to deride the message, were to scoff at him that sent it; be not too bold with thy betters; more manners would become thee better.

V.

In matters of moment be sure thou art always serious; inconsideration may be of ill consequence; it is good to look before you leap, lest you leap and fall; resolve not rashly, lest you repent at leasure; weigh all circumstances with the thing thou intendest, and reckon upon what may, as well as upon what should be; endeavour nothing but what is feasible, and before thou engageſt on any design, ask thy self this question, What if it be not effected? it were folly to run a hazard, where the profit will not countervail the danger; the pearle may not be worth the price; gold may

be bought too dear; compare conveniencies with the inconveniencies, and see whether the honey be worth the stinging.

VI.

Be not over-wise in thy own conceit; this were to proclaim thy self a fool; besides the dangerous effects of so great a folly; how many depending upon their own strength, have run headlong into ruine, and undone themselves? presumption precedes peril; the danger is neerest, when least thought of; I will suspect my own wisdom, lest I hazard my reputation with wise men, and by refusing help, whilst I choose to stand alone, I chance to fall unpitied.

VII.

Abhor pride, lest all abhor thee; there is nothing so insufferable as a proud person; he cannot admire himself more, than others detest and scorn him; if a Tempest rises, he hath no Port to friend, nor no Anchor; the Ship had need be tite, and well provided of tackling, that must weather out the storm; it is the highest policy to be low and humble in a high

place, and great preferments; there is no way like this, to ſtay thee in the ſtate thou art, nor more probable to help thee if the Tyde turne; if others are below thee, be thou below thy ſelf.

VIII.

Kill ſin in its conception, before it comes to the birth; quench the fire while it is but a ſpark, a ſpark may flame; it is dangerous to dally with luſt; that may overmaſter thee, which might have been eaſily maſtered, if taken in time; jeſt not with the knife, leſt thou cut thy fingers; make not ſin thy ſport, for fear it prove a ſnare; do not ſlight the moſt ſeemingly contemptible enemy; I will account the firſt motion to evil, evil, and cruſh the Cockatrice in the Egge; what a monſtrous off-ſpring comes of a corruption, and temptation?

IX.

Buy not Repentance too dear; he that ſins upon the eaſieſt terms, hath no cauſe to brag of his bargain; how little ſoever it coſt him, he will find himſelf a loſer, when the Account is ballanced; I envy not thoſe who pay for their pain;

pain; my pain shall pay me what a price is Hell at: Heaven may be had sometimes better cheap.

X.

Walk warily, thou hast many eyes upon thee; God, Angels and men observe thee; thou hadst need act well, that hast so many Spectators; behave thy self as in publick view; do nothing but what is fit to be done in the face of the Sun; what is acted in the Closet, shall be published upon the House-top; when I am tempted to any works of darkness, I will consider that the day will discover, and my sin will prove my shame; God sees now, and all shall see.

XI.

Let thy head affect thy heart; zeal without knowlege is like the mettald Horse unmanaged; give me light as well as heat; I had rather know what I do, than do I know not what; what comfort can I take in the way I walk blindfold, besides the danger of straggling, or of stumbling.

XII.

XII.

Let not thy knowledge be without affection; this is like a frosty Moon-shine, that gives light, but no heat; God looks to the heart more than to the hand; and prefers the will before the deed; he that lives not up to his light, is the least excusable; to know, and not to do, deserves double stripes; ignorance is less a Crime than disobedience; the one may procure pardon, when the other cannot procure pity.

XIII.

When we want our comforts, we are mad for anger; and when we have them, we are mad for joy; still extravagant, and upon the extream; never well, neither full nor fasting; never as we would, or should be; if God cut short our Commons, then we languish; if we have plenty, how apt to surfet!

XIV.

Learn in all Estates to be content; know how to want, and to abound; let every condition be alike to thee; do not only submit, but be satisfied; if thy Cup be empty, do not repine; is it full? do not spill; carry a steddy hand, and keep a constant course; be still the same; whatever alters, do not thou; subscribe to the will of God, and let his will be thine; conclude every thing for the best, which he thinks best.

XV.

Afflictions like a violent showre, makes a great noise, but does little hurt; what though the storm beats upon the Tiles, when thou art within the house, and it comes not nigh thee! it is but retiring home, and thou may'st find a shelter in thy self against wind, and weather; I need not suffer unless I will; if I am resolved, what can trouble me?

XVI.

Prosperity is no proof of patience; Stars shew not themselves in the day, they appear brightest in the darkest Winters night; it argues courage to chear up, when things go cross and contrary; to bear a burden, and make no bones of it, is brave and noble; he is a man for me that can encounter crosses as unconcerned, and ~~can~~ endure either heat or cold; I will sute my self unto my state; if I cannot be what I will, I will be what I can.

XVII.

Advise before thou dost adventure, be vvell resolved in vvhat thou resolvest on; let counsel go before execution; it is too late after practice to ponder; I vvill deliberate, before I determine; it vvere better to be a *Prometheus*, than an *Epimetheus*.

XVIII.

Be as thou vvouldst be accounted; in deceiving others, thou dost deceive thy self; and remember

remember nothing is ſo odious both in the eyes of God and men, as an hypocrite; this is a Devil incarnate, and a vvhite Devil is the moſt dangerous; Hypocrites they are painted Sepulchres, Wolves in Sheeps cloathing, nothing leſs than they ſeem; I vvill take heed of thoſe vvho can ſmile, and ſmite, laugh in my face, and kill me; I knovv not their intention, by their motion; from ſuch good Lord deliver me; I fear not all the Devils in Hell, ſo much as a falſe friend.

XIX.

Let not thy tongue run at random, and vvhatever thou ſayſt, ſtand to; maintain vvhat thou doſt affirm; it vvere a ſhame to unſay any thing; to eat thy vvords, argues either fear, or folly; I vvill not be raſh, but reſolute; ſhall I recant vvhen I am in the right? vvhy ſhould the truth, or my reputation ſuffer?

XX.

Of all ſins, take heed of lying; other ſins vvill loſe thy credit vvith good men, but this vvith all men; this is the fate of a notorious lyar

lyar, he is never believed, whether he ſpeak true or falſe; whatever he ſayes is therefore ſuſpected; it hath no more authority than the Author; I will not be firſt in a freſh report, leſt I incur this cenſure; nor too credulous to blame all I hear, or as ſoon as I heard it; what is true to day, will be no leſs true to morrow, but more certain; my eyes are not ſo eaſily deceived as my ears; I can ſay what I ſee, but not all I hear.

XXI.

Accuſtom not thy ſelf to ſwearing, and ſhun all ſuch ſociety, learn not the language of Hell, and take not the Devil for thy Tutor; common Swearers are of the ſociety of Satan; there may be ſome excuſe for ſins that produce either pleaſure or profit, but what can be ſaid for Swearing, which produceth neither? I have often wondred at thoſe deſperate fools, that will deſtroy themſelves for nothing? They value their ſouls but little, who ſin at ſo cheap a rate?

XXII.

Come not near the house of an Harlot, left the fair outside tempt thee in; consider the inconvenience that may accrue; at the best thou wilt buy Repentance; besides, it is but for a pleasure, proper to a beast, below a man; it were a shame for thee to be a Pimp to thy body; thou art greater, and born to greater things.

XXIII.

It is a common, but false assertion, That stollen Goods are sweet; the consideration of the sin, sowres the most desired enjoyment; this, if it takes not off the edge of our appetite, yet it blunts our joy, and makes the pleasure less a pleasure; the checks of Conscience will cool our courage, and very much abate our contentment; what for want of thinking, is honey in the mouth, will be bitter in the belly; how nauseous will thy sweet morsels be, when thou com'st to chew the cud? I like not that which like the Bee flies away, and leaves only a sting behind it; give me that joy that ends not in sorrow, the joy that hath no end.

XXIV.

XXIV.

Before thou entereſt upon any action, conſider not only whether it be lawful, but whether it be expedient; that may be lawful in it ſelf, but not at ſuch a time, or perchance not at all to thee; a circumſtance alters the caſe, and makes an action ſinful; what is one mans meat, is anothers poyſon; in doing a good action, I may do ill, both in relation to my ſelf, or to the ſeaſon; what is commendable, may not be convenient.

XXV.

In things indifferent do as others do, it might be thy ſin to be ſingular, at leaſt it would ſignifie a perverſe temper; beſides, what is he better than a fool, that thinks he can ſee more with two eyes, than with twenty; be not contrary wherein thou may'ſt agree, leſt thou beeſt accounted rather croſs, than conſcientious; what thou may'ſt freely do, not doing, may offend.

XXVI.

Think not all things indifferent that are ſo in their own nature; what was ſo before, being commanded, ceaſeth to be indifferent; the Powers thou art to obey having bound thee, which to reſiſt, would ſhew thee to be a bad Subject, and no good Chriſtian; Subjection is a poſitive Injunction; *I* will do my duty, & not diſpute what the Magiſtrate does command; if it be not a ſin to do, it will be a ſin to diſobey; and in things diſputable, I had rather commit an unknown ſin, than ſin againſt a known Law; *I* cannot give God what is Gods, unleſs *Cæſar* hath his due.

XXVII.

Be not overprying into the practice of thy Prince; not his life, but his Laws are to be thy Rule; there muſt be ſome allowance for his liberty, power is a very great temptation; how much more when it meets with occaſion and encouragement; it is hard ſtanding in a high and ſlippery place; *I* have known ſome who with their ſtations have ſo chang'd themſelves

that

that they who before were ſuppoſed Saints, have proved neither good Magiſtrates, nor good men.

XXVIII.

If the ſtream of Government be either black or bracky, impute it rather to the veins thorough which it paſſeth, than think it ſo in its ſpring; if the Sun ſhine not alwayes clear, it is (it is like) occaſioned by ſome interpoſing Cloud; this is the unhappy fate of Princes, to ſuffer both by and for their ſervants; neither ſee *I* a way to help it, till *Argus*, and *Briareus*, meet in a ſingle perſon.

XXIX.

Submit to the loweſt Officer, as to thy General; there is a Majeſty in the meaneſt Magiſtrate, whom if thou doſt diſobey, thou deſpiſeſt him he repreſents; and have a care leſt that Authority which authorized him, chaſtiſe thee; though ſometimes Jack in an office be a buſie fellow, and poſſibly the powers may go beyond their power, yet thou haſt no commiſſion to examine theirs, neither are they accountable but to higher, or the higheſt.

XXX.

Be not much concerned in the Government of the Church, ſo long as the ſubſtance does not ſuffer; if Religion flouriſh, and be profeſſed in its purity, it matters not whether the Barque be guided by Presbyters, or by Prelates; what Gods Vicegerent ſhall appoint, ſhall pleaſe me.

XXXI.

Be neither ſuperſtitious, nor too preciſe in matters of Ceremony; in things lawful, conform according to the inſtitution of the Church, of which thou art; no doubt ſhe hath a power in circumſtantials, and may command where it is not before forbidden; for the poſitive part it is not material, though it be not expreſly enjoined by God himſelf; ſure the Church hath ſome liberty of which every private perſon is not a proper Judge; grant what is injoined to be doubtful, with me the Legiſlative hath the caſting voyce; to hear all were impoſſible, and the way to have none heard.

XXXII.

XXXII.

Have a care of disturbing the Churches peace, upon a slight occasion; there is scarce a greater sin than Schisme; besides, none but an ungracious Child will call his Mother Whore, and thereby proclaim himself a Bastard; it were Viper like, to tear the bowels that bred thee; and it is an ill Bird that defiles his own Nest; for my own part I look upon no Ceremony in our Church sufficient to ground a separation, so long as it serves only for order and decency; *I* conceive there is no holiness plac't therein; methinks neither vesture nor gesture should cause a variance; black and white, kneeling or sitting are alike to me, either colour or posture might serve, if neither had been appointed.

XXXIII.

Take heed of censuring those that take a greater latitude than thou dost; that may be a sin to thee, which is not so to them, it is impossible thou shouldst be Judge of another mans conscience, look to thine own, and leave his to him; he stands or falls to his own Ma-

ſter, and his Account may not concern thee.

XXXIV.

As the weak ſhould not cenſure the ſtrong, ſo the ſtrong ſhould bear with the weak; there are babes as well as fathers, and ſome ſtomacks that are more ſqueamiſh, the ſame food is therefore improper, and incongruous; if a Child be fearful, do not blame him, it is leſt he fall, pity his weakneſs, and help to uphold him; *I* will give him my hand, that cannot ſtand alone, and go his pace that cannot go mine; we are going the ſame way, why go we not together, and refer our inconſiderate differences to be decided in Heaven? in that Church there is a perfect harmony of conformity and uniformity; now we know but in part, and it is impoſſible but in leſſer points we differ; but it is but to wait awhile, and all controverſies ſhall be reconciled; and *I* fear all parties blamed, in this eſpecially, their uncharitableneſs to each other; I wiſh for order in the Church; yet though *I* ſhould look on all things therein very innocent, yet others not ſeeing with my eyes, are offended, and know not how to help it. *I* would therefore deny my ſelf

ſelf much of my own liberty, for her peace, and their ſatisfaction; ſince things indifferent in themſelves may not ſo ſeem to all, *I* would (if poſſible) have nothing done that is an offence to any, at leaſt what may be undone; and *I* conceive he is moſt in fault, that will fall out for nothing, eſpecially when he knows another muſt wound his conſcience by complying, and cannot yield, but ſin, it is pity that *Paul* & *Barnabas* ſhould part, that thoſe who have the ſame Head and Heaven, have not the ſame heart; that Children ſhould fall out in their way home, and the ſame Tribe cannot go to the houſe of God, but in divided Troops; *I* wiſh none were more ſcrupulous than my ſelf; but ſince they cannot come to us, let us go to them; what's matter who goes furtheſt, ſo we meet; this will manifeſt our humility and ſelf-denial, the Churches gain will be infinitely greater than our loſs; and *I* ſee no other way for ſettlement but by ſubſtraction; let zeal give way to charity, mercy is better than ſacrifice; we loſe little that deſerves complaining; it is but a ſhadow, and the ſhell we ſo much contend for and diſpute.

XXXV.

Think not the worse of any perſwaſion, for the irregular practices of any perſon; it is the principle makes the opinion, why then ſhould the abuſe take away the uſe, or make it the leſs eſteemed? the ſweeteſt Wine may prove the ſowreſt Vineger, yet is not the Wine the worſe; *I* will not have a lower value of what is good, though patronized by bad men; *I* will mind the Maxim, not the man; if the line be crooked, *I* conclude the fault is in the hand, not in the Rule.

XXXVI.

Let not a ſmall difference in judgment, make any difference in affection; may not hearts agree, though heads differ; it were well if all were of the ſame mind, but this is rather to be deſired, than expected; if the diſtemper be not mortal, and have not touched the vitals, I mean the controverſie lie only in circumſtantials, what hinders but for all this, we may go hand in hand to Heaven; there may be a unity, though not a uniformity; as for me, *I* will

love

love the Image of Christ wherever I see it, and them for it; *I* will look more at the truth of grace, than at the measure, as knowing a spark may arise to a flame, and that growth is by degrees.

XXXVII.

Be not so wedded to thy own opinion, as to conclude none can be in the right, but thou, who made thee infallible, or a Judge of another mans Conscience? may not he claim the same liberty, to judge thine? wherein thou dost dissent from any, be first assured thou art not mistaken, and then endeavour to inform them (in meekness and compassion) of their mistake; and if this be not the way to win them, *I* am indeed mistaken.

XXXVIII.

Be all things to all men, that thou may'st gain some; if they cannot go with thee, go as far as thou canst with them, let not every punctilio part you: Are they in danger, your company is the more needful, and it is pity to let them perish: the Shepherd will leave his flock, to follow a stragling Lamb? and he that

suffers

ſuffers another to deſtroy himſelf, does deſtroy him; yet herein be wiſe, leſt his deliverance prove thy deſtruction; venture not without a Warrant, remember Charity begins at home.

XXXIX.

Affect not any party, for any perſons ſake; good men may erre, the beſt are but men; do not pin thy faith upon anothers ſleeve; take not thy Religion on truſt, look more to the foundation, than to the builders, or the building; I will follow others no farther than they are followers of Chriſt; they ſhall be mine, as he is their example; I will not admire men, nor *Paul*, nor yet *Apollos*.

XL.

Do not broach any new Doctrine, the beſt is from the beginning; Antiquity is a mark of Verity; the foundation was laid at firſt, and there is no adding to fundamentals; I ſhall ſuſpect what is new, and cannot think any thing neceſſary ſhould be unknown till now; in point of faith, I am not bound to inſert any novel conceit in my Creed; Humane

inventions

inventions are no Eſſential parts of Divine Worſhip.

XLI.

Serve God with thy body, as well as with thy ſoul, he likes not a ſlovenly or unmannerly ſervice; conſider thy diſtance, and do as becomes thee; familiarity is good amongſt Fellows, but Reverence becomes our Devotion; *I* wonder to ſee Chriſtians ſo Clowniſh, ſo Uncivil, and withall ſo captious, that thoſe who are not ſo faucy as themſelves, muſt be accounted ſuperſtitious; though a Ceremony be in it ſelf nothing, yet it ſerves to ſet out the ſervice, and being deſigned but for decency, it is ſtrange it ſhould give diſtaſte; *I* love to ſee the Spouſe in a neat, though not in a wanton dreſs; as one that would pleaſe her Husband, not her Lovers; *I* confeſs gaudy, and light attire, is a ſign of a light Huſwife; duckings and cringings are no marks of modeſty, yet may the Church be comely; is none but a Harlot handſom?

XLII.

XLII.

Keep thy judgment to thy ſelf, why ſhould others know what thou art, or paraphraſe upon thy opinion; herein thou haſt a great advantage, to change thy mind when thou art miſtaken, and yet continue to others thinking, in the ſame mind; how can they condemn thee of weakneſs, that are themſelves never the wiſer? if truth and conſcience will excuſe me, I had rather be a Spectator, than an Actor in a doubtful caſe; a looker on runs leſs hazard, and ſees beſt; why ſhould *I* be drawn into diſpute or danger? *I* have known two fight, and a third run away with the bone; let who will crack the ſhell, if the kernel be but mine.

XLIII.

Engage not ſo far in any party, as to make its quarrel thine; why ſhouldſt thou eſpouſe an intereſt to endanger thy ſelf? *I* need no other inſtance than the preſent times to prove the prejudice; how many to gain a name, have loſt themſelues, who might have ſtood, if they had not ſided? beſides the publick injury,

and

and what ſo great a crime, as to occaſion or encreaſe a Schiſm, and diviſion in Church or State? for my part *I* know none (nor would be known) by any faction or diſtinction; *I* were a fool (when *I* may be free) to confine my ſelf; *I* think all parties are too blame, there is no Garden without its Weeds; *I* will not take all that comes, but pick and chooſe here and there a flower.

XLIV.

Do not run before thou art ſent, or a wrong way, thou hadſt better wait than work, when what thou doſt ſhould not be done, at leaſt by thee, expect a call, it is the command muſt bear thee out, the Warrant only differs the Executioner from the Murderer; above all take heed thou doſt not invade the Magiſtracy, or the Miniſtry; touch not the Ark, or Gods Anointed; it is a Paradox in Divinity, as in Policy, for a private perſon to be in a publick place; *I* like not wandring Comets, let every ſtar be fixed in its orb and ſphere; *I* will do what good *I* can in my ſtation, out of which *I* will not go, though to do good.

XLV.

XLV.

Read Gods Book with Reverence, and in things diſputable conclude as the Church determines, which if not in it ſelf infallible, yet is leſs like to erre than thee, or any particular party, or private perſon; beſides, he that herds with the flock, hath obedience to bear him out, when an out-lier hath more danger, and leſs excuſe; take heed of being too poſitive, in the Prophetical part of Scripture; how many of our over-bold Expoſitors, have proved falſe Prophets? follow the line that runs through the whole laborinth, let not the tracts, though of good men, be thy guide, every example is not for imitation; to ſee a wrack, may ſave the Ship.

XLVI.

Queſtion not the truth of Scriptures; this were to ſhake the foundation, and to make God a lyar and impoſtor; what blaſphemy to imagine he ſhould put ſuch a Cheat upon his creatures, and that the World ſhould be ſo abuſed? if in every Science there is a Rule, much more in Religion; and if there were no

Law,

Law, there could be no transgression; yet although in point of practice, he that runs may read his Leſſon; *I* confeſs in matters of faith, ſome things are ſublime, above the capacity of blind Reaſon to comprehend; what *I* do not ſee, is a Subject for belief, *I* cannot think the Scripture contradicts its ſelf, though ſo it ſhould ſeem to me.

XLVII.

Take heed of a ſcrupulous, as of an erroneous Conſcience; be not too nice and ſqueamiſh, it is poſſible to be over-righteous, do not winch at every touch, nor bogle at every block; ſtarting is an ill quality; yet as *I* would not have thee fearful, ſo leſs fool-hardy, keep thy Conſcience tender, though not raw; it is better to do leſs, than thou mighteſt, than more than thou mayſt.

XLVIII.

Do not concern thy ſelf much in the manner of Devotion; *I* know no Decree that Religion may not change her dreſs; the worſhip may be the ſame, though not in the ſame garb;

garb; what a command makes lawful, custom will make commendable; *I* like neither the sticklers for, nor oppofers of what in themselves are insignificant, what need such a stir for nothing? *I* will conform to the course of others in matters of Ceremony, as knowing my cloaths be not my skin, and why should *I* wear that *I* may not with decency devest in case the fashion alters?

XLIX.

Do not persevere in a known Error, rather return than go on in a wrong way; suppose thy Reputation something suffer, better thou, than the truth; be not obstinate, why shouldst thou be beaten for stubbornness? *I* will recant what *I* have reason to repent; and when *I* see my folly, *I* will confess, and endeavour to amend my fault; let the World judge as it will, the sin is worse than the shame; and of the two, *I* had rather venture my credit, than wound my conscience; sins against light, are not light sins.

L.

In matters of Religion, lay not too great a ſtreſs on Reaſon, not that *I* think any thing unreaſonable is commanded, but it becomes not thee to diſpute what thou art to do; neither is God obliged to tell thee why he will have it done; it is enough thou knoweſt his will, thy part is to fulfil; beſides, what need of a proſpective, were things near and within the reach of Reaſon? *I* confeſs Reaſon commands belief, yet *I* am bound to believe, what *I* cannot prove by Reaſon.

LI.

Be not curious in School-Divinity; though it ſharpen thy wit, it will blunt thy faith; be contented that ſomething ſhould be concealed; to be over-wiſe is dangerous; pry not into ſecrets; come not too near the fire, leſt it burn thee, and thou knoweſt its nature, by its operation; it were better to continue ignorant, than to buy thy knowledge at ſo dear a rate; *I* will not put God to prove what he ſayes, but will conclude it therefore

true, becauſe he hath ſaid it.

LII.

Think not to wade thorough the hypoſtatical union; can a Child contain the Ocean in a Cockle-ſhell? it is too deep for thee to fathom; admire, and adore what thou canſt not apprehend! *I* wonder at thoſe bold wits, who dare to approach ſo near the Sun; *I* confeſs my eyes does ſoon dazle; *I* had rather know God by his goodneſs, than by his greatneſs; neither do *I* ever expect fully to know him. He is a very fool that cannot puzzle the wiſeſt in a fellow-creature; and if ſo, *I* could not believe him to be a God, whom a creature can comprehend.

LIII.

Let not every new light lead thee, leſt thou loſeſt thy way, and thy ſelf; be not eaſily perſwaded out of a beaten path; without reaſon, never leave the Road; why ſhouldſt thou ſtraggle, and follow thine own inventions, or anothers? keep with the flock; the ſheep in the fold are ſafer than they which wander; ſteer by the Stars, not by a Meteor, or

a Comet; let not an *Ignis fatuus* be thy guide; *I* will not credit every new conceit, nor ſubmit my reaſon to a phanatick whimſie; every Child that is Chriſtned, is not Legitimate, and why ſhould *I* be Surety to a Brat, that may prove a By-blow?

LIV.

Meddle not with Church-lands, Sacriledge is a Capital ſin, beſides the danger of incurring the Clergies cenſure, who being ſupported by power or policy, cannot want an opportunity to be revenged; never was Bull ſo baited as thou wilt be; a Sword is not ſo ſharp, as a Satyrs pen; *Aqua fortis* is not ſo piercing, as Ink and Vineger; had *I* a mind to play the Thief, it ſhould be with leſſer noiſe and notice; for rather than ſome will loſe, they will wake the World with bauling; if they cannot force me, they will be ſure to tire me out, and make me glad to yield, that *I* may be quiet; neither will it be enough *I* take away nothing, if *I* leave not ſomething behind me.

LV.

Ply not thy prayers as Seamen do their Pump, only in a ſtorm, and for fear of ſinking; if thou haſt nothing to aſk, return thanks for that thou haſt received; who values a friend, that never comes near him, but when he comes to beg? this argues little love, but ſignifies ſomething lacking; *I* would be conſtant in my devotion, were there no occaſion; God may juſtly deny my deſire, ſhould *I* neglect my duty?

LVI.

Do not dare to enter upon any weighty employment, without aſking leave and direction; he is an ill ſervant, that does not deſire to know his Maſters mind; it may be that thou wouldſt do, muſt be undone, or at leaſt not now done; *I* am not at my own diſpoſal, nor can *I* without permiſſion diſpoſe of my ſelf; beſides, without a bleſſing I do but furrow Seas, and plow the Sand.

LVII.

LVII.

If thou wouldſt have God to anſwer thy prayers, let thy practice anſwer them; do as thou ſayeſt, endeavour what thou doſt deſire, and expect not a miracle; where means are appointed, up and be doing; ſomething on thy part is expected; there is a time for action, as well as for devotion; thou may'ſt have thy Throat cut upon thy knees; the Sword of the Spirit is not the only weapon.

LVIII.

Let prayers for temporal things be alwayes with a proviſo; when thou haſt propoſed what will pleaſe thee, let God do what pleaſes him; be willing to receive no more than he is willing to give; for be aſſured, he will give neither leſs nor more, than will do thee good. I deſire nothing but what comes freely, and had rather want the thing, than the will; beſides it may be beſt to be denied, when I ask what would do me harm.

LIXIV.

Be positive in thy petitions for spiritual things; God will give here grace, and hereafter glory, in what is absolutely necessary; thou may'st be peremptory, resolve to request, till thy requests are granted; he may deny, and give at length; there is reason thou should'st beg, before he bestows; I will not be discouraged, though I see no return; I am content to tarry his time; what I desire is worth the waiting.

LXV.

Let not Gods Decree discourage thee; thy duty must be done, besides, the means as well as the end is determined, the manner as the matter; what thou may'st have for asking, thou may'st not have without; spare to speak, and spare to speed; the worst is but to lose thy labour; it will be a satisfaction, thou hast comply'd with thy Obligation; but what though thou hast not the same, if thou hast something better in its self, or at least for thee! however, Gods pleasure is the end of our prayers; if *I* do what I am commanded, I have

have my reward, in that I have obeyed; I dare not draw the Curtain, or dive into Gods Decrees, his commands only concern me.

LXI.

If profit be thy end in the choice of thy Profession, reckon upon the hazard no less than upon the gain; consider well what risco thou dost run, and set the receits against it; the greater is thy adventure, the better had need be thy Voyage; if thou hast an Estate already, it were a folly to put that in danger, lest thou hast less than thou hadst; but if thy case be desperate, then have at all; he that hath nothing, can lose nothing.

LXII.

It is a poor Trade that will not pay a mans pains; he hath little enough that only lives by his labour; and it is very hard, if two hands cannot maintain a back and belly; it is a beggerly blaze, that is not worth the blowing; better it were to play, than work for nothing; I pity those who toyle, and cannot catch; whilst some draw shoals to shoar, these

are at it with their Net, while others do but angle.

LXIII.

Be not too eager to be rich; haſte makes waſte; it is good to go on gently, at leaſt, at firſt; deſign nothing but what thou haſt great probability to diſpatch; and graſp no more than thy hand will hold; too many Irons will put out the fire; I have known ſome neglect their buſineſs by being over-buſie, who had done well, if not over-done; fair and ſoftly goes far, and ſometimes the fartheſt way about is the neareſt way home.

LXIV.

The ſureſt way to get an Eſtate, is to put up what thou getteſt; herein thou runſt no hazard, all is clear gain; and a penny ſav'd, is two pence got; I do not judge a man by his incomes, but by his expences; a bad Trade may turn better to Account, than a better; he that takes but little, and ſaves it, hath more to ſhew than he that hath greater takings, but ſpends all.

LXV.

Let not the ſtrange ſucceſs of ſome, encourage thee to the ſame courſe; it does not follow that thy endeavours ſhall be alike ſucceeded; more thereby have been marr'd, than made; & how many times have they themſelvs been at a point of being undone? I will ponder well the project I go upon, and look rather at what may be, than what hath been: I were a fool to make any perſon my preſident, unleſs I were ſure the ſame event would attend me; I will drive on my deſigns the moſt likely way; why ſhould I leave, or allow any thing to a contingency, or to chance? I may better preſume upon a probability, than depend upon a poſſibility.

LXVI.

If thou art in a thriving way, make uſe of thy time, and do not trifle; houſe Sail while the Wind is fair; thou knoweſt not how ſoon thou mayſt be becalmed; a Trade is a tickliſh thing; the Wind is not more wavering; and I have often wondred at the ſimplicity of ſome, who live up to the height of their get-

tings,

tings, not conſidering their comings in are caſual; who can tell whether this year may be like the laſt, or the next like this? it is good making Hay while the Sun ſhines, opportunity will be paſt; I will lay up while I can, I may lay out when I will; a wiſe man will not ſpend to ſpare, but ſpare to ſpend.

LXVII.

It argues a light ſpirit to be ſoon ſtirr'd; give me a man that is moved at nothing; he is the greateſt Conqueror that can overcome himſelf; why ſhould anothers fault make me guilty of ſo great a folly? yet if ever I am over-angry, the end of my paſſion ſhall be the beginning of my repentance; the Rain naturally follows the Thunder; I may be paſſionate, but I will not perſiſt; neither will I be more angry with any, than (for that anger) angry with my ſelf.

LXVIII.

It is better to expect a diſappointment, than to promiſe a product proportionable to the purpoſe; who knows what the project may produce,

produce: the event is very uncertain; many things fall out between the Cup, and the Lip; neither can the ſucceſs be ſeen; I will not wonder what ever happens, though the means and the end do differ; I can but uſe my own endeavour, muſt leave the reſt to my Fathers pleaſure; I propoſe, it is his Prerogative to diſpoſe; when I have performed what belongs to me, I will acquieſce in what he does, and I have done.

LXIX.

Study rather to be good, than to be great; be better than others, and thou art the beſt man; Dignity ſometimes deſtroyes, and ſtill decayes; but in vertue there is no vanity; worth is the only wealth; it is goodneſs, not greatneſs, that will do thee good; this will ſtand thee in ſtead, when Riches takes wings, and the bubble breaks; I will eſteem of my ſelf by my mind, and ſcorn to borrow, or be beholding; let others gliſter, my treaſure lies too deep to be diſcerned; I cannot want gold, when the Mine is mine.

LXX.

LXX.

Nothing is more hard than to be high and humble; prosperity begets pride; how do the Sails swell with a fresh gale? top and top-gallant out shall stand, when the Wind stands fair; how lofty have I seen some advanced from a low estate? what a change hath that change wrought? none can tell who they are, by what they were, so little be they like themselves.

LXXI.

Strive not for priority; it is the person graceth the place, and not the place the person; the best goes not alwayes foremost, nor uppermost; it is a pitiful honour that proceeds from a right hand; a wise man values neither way nor wall; he cannot be so much below others, as these are below him; besides, when desert is discovered, he shall be called up, and placed so much higher.

LXXII.

A diſturbed mind is like troubled waters, which gives but a bad reflection; look not in the Glaſs at ſuch a time, or in ſuch a Glaſs; at leaſt do not judge according; thou ſeeſt thy folly, not thy face; if thou wouldſt know thy ſelf, ſtay till all be ſtill; thou art not as thou ſeemeſt, paſſion is not thy complexion; what a Metamorphoſis will grief or anger make? why ſhould I then give way to an extream of either? this were to proclaim my ſelf a Changeling by my countenance and converſe; there is no neceſſity I ſhould appear a mad man, or a fool.

LXXIII.

Embarque not all in the ſame bottom, leſt thy ſelf (if the ſhip) ſink; runne no more hazard than needs muſt; and where thou needeſt not, truſt none; let not thy whole ſtock be at Sea at once; have two ſtrings to thy Bowe; keep a reſerve, ſomething to truſt to when the reſt fails; thou may'ſt loſe, and not loſe thy ſelf; why ſhould one diſaſter deſtroy thee?

LXXIV.

LXXIV.

Take heed of bearing too great a Sail, though the Wind blow right; many a Veſſel hath been over-ſet with a fair gale; art thou got up on high, let it not make thy head giddy? neither think higher of thy ſelf, becauſe thou art ſeated higher; if thou art affected, let it be with the fear of falling, thou art in no little danger, conſider the peril, more than the place.

LXXV.

Be not aſhamed to confeſs, what thou wert not aſhamed to commit; is not the ſin the ſame to the eye, as to the ear? what is ſecret, God ſees, and the World ſhall ſee; why ſhould'ſt thou then be ſhie to make the diſcovery ſooner? it were a folly for a known offendor to ſtand upon his vindication, pleading guilty ſometimes procures a pardon; if I cannot clear, I were better accuſe my ſelf, and cry *peccavi*; I will plead mercy, where I cannot plead merit; and implore his favour, whom I have offended.

LXXVI.

Think not too well of thy ſelf, leſt others think worſe of thee; be not wiſe in thy own conceit; a conceited fool is ſo much more a fool; there is little hope of him who cannot teach, nor will learn; he that knows moſt, knows he knows little, to what he does not know; I will not reckon I know enough, till I know all; why ſhould I think much to learn, while there is more to know, and others know more?

LXXVII.

Be careful in the choice of thy company; as they are, ſo art thou; let them be as thou wouldſt be; like will to like, birds of a feather will flock together; aſſociate thy ſelf with ſuch ſociety as are not come to ſuch a paſs to be paſt ſhame; take heed leſt thy acquaintance bring thee either into puniſhment, or repentance; this is the advantage of good company, it will make thee good, or at leaſt ſo eſteemed.

LXXVIII.

LXXVIII.

Hath any wronged thee? forgive the perſon, and forget the wrong; it is a poor patience, that cannot out-live the others injury; do not diſpute, but deſpiſe; to contemn is the way to conquer; paſs by affronts with a ſcorn; why ſhould it trouble thee that Aſſes kick, and Dogs bark? ſee what they are, and ſlight what they do; it is not for thee to concern thy ſelf with that which doth no more concern thee; am I injured? perchance the man is belovv my anger; or to be angry, is belovv me.

LXXIX.

There is no remedy where the wound is mortal; the dart of death is deadly; he ſtrikes once, and ſtrikes not again; no ſalve can cure that ſore; the blow being given, life is gone, and when all is done, the man is dead ſtill; I will endeavour to do that well, which I can do but once; and ſeeing I muſt dye, I will prepare for what *I* cannot prevent, and do that willingly which *I* cannot avoid; that what neceſſity forces others, may be matter of choice to me;

me; and when the fatal meſſage comes, I will go merrily away with the meſſenger, knowing he is ſent by my father to fetch his child home.

LXXX.

He knows not what is ſweet, that knows not what is ſoure, there muſt be a difference, or there can be no diſtinguiſhing; we underſtand things beſt by comparing them with their contraries; the night ſhews the day; health is beſt known by ſickneſs, and wealth by want; what though it be ill at preſent! it may ſerve but for a foyle, to ſet forth the future; by remembring what I was, I may know what I am.

LXXXI.

He gives well that gives willingly, when the heart goes with the hand; what is forced is not kindly, and deſerves neither thanks, nor praiſe; the manner is as conſiderable as the matter, and the giver as the gift; that courteſie is to be contemned, which comes by conſtraint; the worth lies in the will, and I will do as I would be done to; what I give, ſhall be both quick and free.

LXXXII.

Wiſe men ſay leaſt; wiſdom lies not in words; a hollow Veſſel gives the greateſt ſound, and the ſhallow ſtream makes the moſt noiſe; he knows how to ſpeak, that knows how to be ſilent; it is the puddle that appears moſt; the ſpring lies low, and hid; it requires time to aim to hit the mark; but a fools bolt is ſoon ſhot, and flies at rovers; I ever thought them the wiſeſt who ſay not moſt, but to the moſt purpoſe; who will not loſe a word, and ſtrike ſeldom, but ſtrike home; why ſhould I give another advantage over me, or loſe my own advantage? beſides, I learn by another, not by my ſelf.

LXXXIII.

So love thy friend, as to hate his faults; the vice is no part of the man; the Wen is a blemiſh to the body, ſo is ſin to the ſoul; the ſuccors do but ſpoil the Tree; and what injury to him I love, to hate what harms him?

LXXXIV.

LXXXIV.

Strike while the Iron is hot; delays are dangerous; it is good making Hay while the Sun shines, to take the benefit of time and tyde; do with all thy might what thou hast to do, lest Night come on, and it be left undone; why shall I defer till to morrow, what may be dispatched to day? especially in what imports me, and run a hazard, and need not; besides, he that is unfit to day, may be more unfit to morrow; I will not sleep till I have cast up my Account, and made my peace; a short reckoning is sooneſt cleared, and the ſmalleſt Sute the eaſieſt granted.

LXXXV.

No Creature comfort can give content; Husks are a windy food; they swell, but do not satisfie; he that hath most, hath still too little, there is something wanting still; a globe will not fill a triangle; God is the only adequate, and commensurate good; other things, though patch't and pieced, and put all together, are yet too short and scanty; I can drink dry all but the Ocean, and go away dry;

there is no quenching my thirſt in ſipping a
the ſtream; all to me is nothing, to him who is
all in all.

LXXXVI.

Peril produceth pleaſure; after the greateſt
danger is moſt delight; we value the conqueſt
by the combat; our comforts by what they coſt
us; far fetch't, and dear bought, want for no
price; how ſhall I eſteem the Victory after
the fight is over? how ſhall I prize my Crown
purchaſed by ſweat and blood? after a tyre-
ſom Journey, home will then be home; the
more weary, reſt will be the more welcom.

LXXXVII.

He that is not devout in his devotion,
though he ſay his prayers, he does not pray;
and how can he think God ſhould hear him
that does not hear himſelf? lip-labour is but
loſt-labour; if the heart goes not with the
tongue, well may the hand be empty; he that
asks he knows not what, may expect an anſwer
he knows not when; I will not be raſh in my
requeſts, leſt I beg what may do me harm;
nor yet cold, leſt I teach denial.

LXXXVII

LXXXVIII.

It was a good saying of *Seneca*, So live with men, as if God saw thee; so speak to God, as if men heard thee; regulate thy actions by this golden Rule, then shalt thou acquit thy self to God and men, and hereby comply with both, either out of fear, or shame.

LXXXIX.

He hath no profit by his pains, where Providence does not prosper; if God doth not succeed, all is labour in vain; early up, and never the near; the Race is not to the swift, nor the Battel to the strong; what strange disappointments have I seen, and as strange successes! I have known a man whose eyes have been in his head, to catch nothing, when a blind man hath caught the Hare; it is not the means, but the blessing; some toyle to be tantalized, when what others touch, turns to gold; many by their ingenuity have been undone, while fortune favours fools.

XC.

Let thy Company be such as thou wouldst be thy self; conformity is the ground of communion; likeness causeth love; what suites, serves best; besides, let him be what he will, thou wilt be known by him; tell me with whom thou walkest, and I will tell thee what thou art; can two go together, unless they be agreed? what fellowship can light have with darkness? I will be careful of nothing more, than in the choice of my company, on which depends both my credit, and my comfort; I do not approve of that person for a friend, whose principles and practice I approve not of; if the strings jarre, it marrs the Musick; I cannot dispute without I dissent and differ, which is inconsistent with that affection I bear to my friend.

XCI.

He that is false to another, may expect others to be so to him; and if he suffer, he may thank himself, he is paid but in his own Coyn; had I no other Reason, I would be honest, lest I teach a knave to play the knave; for should

I

I deceive, I ſhew the way how I may be deceived, by the ſame method I injure others, they may injure me.

XCII.

Nothing more uſual, than after mirth to be melancholy; the day buries it ſelf in darkneſs; mourning muſt take its turn, and ſorrow hath its ſeaſon; for every thing there is a time, and after laughter the heart is ſad; give me that joy which ends not in regret, nor grief; and is ſweeter in the ſtomack, than in ſwallowing; that is only worth prizing, which is when paſt, a pleaſure; I will not value any thing, in which I cannot in the review rejoyce.

XCIII.

Riches rule the roaſt, money is the only Monarch; gold is the Worlds god, wealth wants not for Worſhip; this is the Lord Paramount, the moſt abſolute Prince on Earth; and he that is a Favourite, is wiſe, valiant, every thing; I have bluſhed ſometimes to ſee a ſilly Aſs to be eſteemed for his trappings; he is the beſt man that is mounted, though wiſer

vvalk; for my ovvn part I vvill not judge of the Jevvel by the Cabinet; vvherever I find vvorth, I ſhall admire and imitate.

XCIV.

Caſt thine eyes often upon the ſorrovvs of others; ſee hovv their Cheeks are bedevved vvith tears; look back to them belovv thee, conſider their caſe, vvhoſe condition is vvorſe than thine; hearken to their ſighs, and grumble if thou canſt, vvhileſt thou heareſt them groan; vvhat though things go croſs, and againſt the hair! it is not ſo bad as it might have been, and it may be better.

XCV.

An envious man lives languiſhing, and dies living; he is ſick at the heart, and the diſeaſe the more dangerous; his diſtemper lies vvithin, there are the vultures gnavving; nothing vvill do him good, but vvhat others have, and vvill not part vvith; thus does he ſtarve himſelf many times in a full paſture, becauſe he cannot get into his Neighbours field; he ſees vvhat he vvants, and vvants vvhat he ſees; vvhy

why ſhould anothers happineſs be my torment? if he ſmile, muſt I look pale and wan? may we not both be happy?

XCVI.

The end Crowns the Action; we praiſe for what is paſt, and clap not hands till the act be over, the end is all; all is well that ends well; Vice may awhile flaunt it, but Vertue will bear the Bell; this only will hold Water, and will not ſhrink in the wetting; what though the way be rugged? it is good enough that leads to glory. *I* mind not my Journey, but my Journeys end; it matters not much what the Morning is, the Evening crowns the day.

XCVII.

He grieves at laſt, whom a temptation hath deceived; the peril may be pleaſing, but the pain will be piercing; ſweet meat, but ſoure ſauce; poyſon may be wrap'd up in ſugar; the bait hides the hook; *I* will fear moſt, what *I* moſt affect; knowing the danger lies in what *I* love, though *I* do not love the danger; *I* will tye my ſelf as faſt by a reſolution, as *Ulyſſes* did

his

his Sailors, leſt *Syrens* ſhould ſhipwrack me; if perhaps *I* ſcape drowning, yet this will be all my reward, to reflect upon my folly with grief and ſhame.

XCVIII.

What thou borroweſt, pay willingly; remember it was lent, not given; on theſe conditions thou didſt receive, to return; if thou art ſtinted to a day, fail not in thy time, leſt he that ſupplied thy occaſions, want for his own, and thou loſe thy credit, and thy friend; beſides, there is not the ſame reaſon that what thou didſt ask of him, he ſhould ask of thee; *I* have experienced it to be a leſſer crime to deny, than to demand; *I* expect no thanks for thoſe favours that are not reſtored, till required.

XCIX.

It is better to dye once, than to be alwayes dying; than to live in fear, pain or ſhame; *I* have wondred that to thoſe whoſe conditions have been thus qualified, death ſhould be no more welcom; *I* had rather not be, than be miſerable; where *I* cannot live, let me dye with honour.

C.

C.

There is no Phyſitian like to a faithful friend; *Galen* cannot cure what *Achates* can; in all my griefs *I* can go to my friend, and eaſe my ſelf of all; whatever is too heavy for me alone, he ſets to his ſhoulder, and to both it is no burden; this we do for each other, and without pain to either; if our croſſes come together, and we are both loaded, we then diſcharge our grievances by exchange; perchance my back may bear his better, and his mine.

W

II.

CENT. IV.

CENT. IV.

I.

WHat the eye doth not ſee, it doth not affect; we look, and then we like; there can be no diſcovery in the dark, and conſequently no deſiring; *I* were a fool to dote upon that face, whoſe beauty *I* can wink into blackneſs, and in a moment can cauſe to vaniſh; *I* will keep the Caſement ſhut, leſt what gets into the Window, make way for a greater miſchief.

II.

Contemn not good counſel, though it comes from a contemptible perſon; what haſt to do with him? his advice concerns thee; the beſt

best wits have been the baseſt men; ſome ſlaves have had great ſouls; the liquor is not the worſe for the homelineſs of the Veſſel; gold is no leſs gold, though in a poor mans purſe; *I* will take more notice what things are, than whence they come; a Diamond may be ſet in Copper; the Caſe is no part of the Jewel; it were not in it ſelf the worſe (why then in my eſteem?) though it came off the Dunghil; under a Thread-bare Cloak, may be a wiſe man though he drink water, the brain is little beholding either to back or belly.

III.

Thou art ſure to dye, and perchance to day; a greater matter hath been effected in a leſſer time; *I* enjoy not my life by Leaſe, and Tennants at will have not alwayes warning; what reaſon have *I* then to be ready, that when I leave this houſe of Clay, *I* may remove to my houſe in Heaven?

IV.

Few care how well they live, but how long; they reckon their lives by the time they

tarry,

tarry, as if they came into the World for nothing, to go out as they came, not considering he hath the greatest applause, not that acts most, but best; I believe I have more business here than only to look on; it behoves me to bestir my self best before I dispatch my task, death should dispatch me.

V.

Divinity teaches doing, not saying; to live great things, not to speak great words; airie notions make a noise, but that which is solid does not sound; the deepest Waters are the most silent; when the Sun is highest, it casts the least shadow; thorns make the greatest crackling; profession lies in practice; in the life is the life of Religion; I like example better than precept, when the person proves the president.

VI.

He that sutes with his Estate, is a rich man; Wealth consists not so much in quantity, as in the quality of the possessor; he that hath less, may have enough; and he that hath most, can have

have no more; a leſſer Ship needs leſſer Sail; there can be no poverty where there is proportion; ſutableneſs is the ground of ſatisfaction; a Cottage will content a *Codrus*; it is not what *I* have, but what *I* am; leſs will ſerve a dwarfe, than a Gyant; and me perchance, than another man; I do not want what I can be without; Water may quench my thirſt, and a few grains may ſerve my turn, as well as a Granary; I need no more in my Journey than will bear my charges, the reſt will be ſupplied at home.

VII.

Felicity is an unquiet thing; *Alexander* weeps there were no more Worlds to conquer; how reſtleſs is prosperity! how reſtleſs is the man through care and contrivance! he beats his brain, and every vein works; he ſees ſomething he ſtill lacks, and leaves no ſtone unturned to attain it; which when he hath, he is unhappy ſtill, and perchance in greater torment; he is never ſatisfied, full nor faſting; for when he knows not what he wants, he wants he knows not what.

VIII.

VIII.

He is not poor that hath not much, but he who would have more; want lies in wishing; he lacks most, that longs most; none so rich, as he that does not covet, but contemn; he hath all, that desires nothing; he hath content, and content is all; I will not judge of the man by his money, but by his mind; and he who thinks a little is not enough, will think enough too little.

IX.

There is no torture to a tormenting Conscience, better the body wracked than the mind; a wounded spirit, who can bear? this is a Hell on this side Hell; how do the flames of that infernal fire scorch, and singe a poor soul, reflecting upon its sins, and sentencing of its self; dreadful is the doom of a condemning Conscience; no storm like that which is raised by the Wind, that riseth out of the bottomless Pit; Lord, let it blow, and beat, and what it will, so the Vessel be tite, and there be but a calm within; let the Bird in my breast sing,

ſing, though in a Winter-ſeaſon; *I* had rather the World were againſt me, than be againſt my ſelf.

X.

Men ſpeak evil of thee, but they are evil men; the tongue does but declare what the heart endites; from bad thou canſt not expect better; what is filthy in the fountain, cannot be fair in the ſtream; no wonder thou haſt not a good word from ſuch as theſe; likeneſs produceth love; *I* will ſuſpect my ſelf if any ſpeak well of me, of whom *I* cannot ſpeak well; neither will *I* value the yelping of every Curre, no more than the Moon the Dogs barking, that ſerves for a foyle to ſet me forth, which ſets forth their folly.

XI.

Study to pleaſe the beſt, not the moſt; reſpect the nature, rather than the number; the quality, not the quantity; gold is tryed by the touchſtone, not by the balance; wiſe men judge of things as they are, not as they ſeem; and there are few which are compe-

tent Judges; who can think himself the wiser for pleasing fools?

XII.

If thou wilt be happy, resolve to despise, and to be despised; slight what thou canst not shun, and endure what thou canst not cure; stand upon thy guard, and let nothing get within thee; keep what thou canst in thine own keeping, and trust none but thy self; see not with anothers eyes, but always have thine about thee; think thy present state still the best, if not in it self, yet for thee; look not upon that as good, which cannot make thee better; have nothing in admiration, and be sure have as low thoughts of thy self, as others can have of thee; prepare for the worst, but make the best of what befalls thee; resolve thy will into the Will of God, and thou needest not be troubled at any thing.

XIII.

Let not the Authority of the Speaker move thee, mind what is said, not who speaks; there is no man but may erre; *Homer* himself some-

ſometimes ſleeps; *I* will not pin my faith upon anothers ſleeve, nor take the poſition from the perſon; whoever is my friend, *I* am more a friend to truth; and if the Devil be in the right, *I* ſhould wrong him not to believe him; an enemy may by chance give good counſel; honey from a Weed is not worſe, than that drawn from a flovver; a blind man may hit the mark, and a better Archer miſs it.

XIV.

Bear chearfully vvhere there is no remedy; patience is the only prudence; make a vertue of neceſſity, vvhat muſt be, vvhy not vvillingly? to ſit dovvn and cry, vvill not leſſen our burden, or our vvay; to pore upon our grief, makes it the more grievous; that is not a trouble vvhich vve do not think of; give me the man that can both ſmart and ſmile; that ſleeps ſvveetly in a ſtorm, and carries his Croſſes as unconcerned; vvho, notvvithſtanding the greateſt difficulties, goes merrily about his vvork, and is jogging on all vveathers; I vvill mind my duty more than my danger, and fear nothing but to offend; I vvill aſſent to vvhat I cannot prevent, and do no-

thing by constraint, but by choice; it were a shame for me to sigh for sorrow, or to startle at any blow; what pleases God, shall please me.

XV.

Think every day thy last; thou couldest never yet call to morrow thine; there is no necessity thou shouldest have a day to dye in, as much may be done in a moment, the stroak is soon given; look not for death before thee, the Serjeant comes behind; the time past is dead and gone, the present upon departing; I have been long dying, and cannot look to live long; there will be a last day, and this may be my last.

XVI.

He values not his labour, that overcomes; neither pain nor peril is reckoned by him that gets the prize; the end makes amends for the means; he that wins the race, never repents the running; what though Heaven cost me hot water? it will be richly worth it; a Crown will requite my contests, and my combats; that sowe in tears, shall reap in joy; the Harvest will pay for all, I shall have

my

my wages when working time is done; what is in hope, shall be in hand; red Robes shall put on white; no sign of sweat, nor blood; no more foes, no more fighting.

XVII.

There is nothing more miserable than man, nor more proud; what creature so helpless, and so unhappy? his body more brittle than that of beasts, and his mind in continual trouble; I am still subject to sickness and to sorrow; diseases and discontents prey upon this carcase, like Vultures upon the Carrion; what am I? but the channel wherein the waters of *Marah* flow.

XVIII.

The fairest flowers do soonest fade; beauty is soon blasted; that which flourisheth at noon, towards night withers; there is an end of all perfection; all is vanity; what is the world? but a poor empty thing; both in the whole, and in every part, its pleasures perish and putrefie, and that which smells the sweetest, decays and dies; its profits are only gilded, not Gold, which rubs off while in your hands; as

for its honours, they are but as ſmoke, a blaſt or bubble; I will love nothing much, which I cannot love long; I find, the leſs I lean upon a brittle ſtaff, the longer it keeps from breaking; inordinate affection, uſually cauſeth ſudden ſeparation.

XIX.

It is better to endure, than to do evil, to ſuffer, than to ſin; the crime is worſe than the puniſhment; nothing ſhall force me to offend; why ſhould I diſpleaſe my God, or defile my ſelf? beſides the hazard I run of Hell, I know the worſt of what can befall me here, but know not what may follow; the inconvenience of an after reckoning.

XX.

Innocency is the greateſt felicity; a good Conſcience is a continual feaſt; this is the only muſick which makes a merry heart; this makes Priſoners ſing, when the Jaylor trembles; it matters not who accuſes, if I can clear my ſelf; there is no Law, where there is no tranſgreſſion; yet would I not be guilty, were

were I ſure to paſs unpuniſhed; Conſcience might condemn, which is both Witneſſe, Judge, and Jury.

XXI.

Liberty is a thing ineſtimable, there is nothing in the world of ſo great a value; he muſt needs be poor, who hath not this pearl; to be confined is the greateſt torment, though a Pallace were the Priſon; a man may be no leſſe a priſoner, though his fetters were of Gold; I cannot but wonder to ſee ſome ſo lightly to eſteem their freedome, who for preferment will ſell themſelves for ſlaves, forced to dance attendance, when they might command; I am free, and cannot brook to be bound; I had rather looſe my life, than my liberty; why ſhould I be tyed to perſons, or to place?

XXII.

There is nothing more deteſtable than diſgrace; nothing more odious than ſervitude; we are born to honour and liberty, let us keep theſe, or die with glory; my credit is my crown, and my liberty my life; all were gone,

ſhould I part with theſe; I would ſooner dye, than live in ſhame; better it is to dye bravely, than to live baſely.

XXIII.

As thou ſoweſt, ſo thou reapeſt; the ſeed is the ſame, as to its nature, and its quality; Corn will continue Corn, and Tares will be Tares ſtill; he that ſows to the fleſh, ſhall reap corruption; I will mind my Seeds-time, as I would find my Harveſt, knowing as I am now, I ſhall be then; if I loyter in the Spring, my Crop will be according.

XXIV.

Piety is the foundation of vertue; where the Spring is polluted, the ſtream cannot be pure; and where the ground-work is not good, the building is not laſting; he does nothing, that begins not well; that is only praiſe-worthy, which proceeds from a right principle; Divinity is a better ſtock than Morality to graff on; little can be expected from depraved nature; I do not look for Grapes from Thorns, nor Figs from Thiſtles; as is the tree, ſo is the fruit.

XXV.

Affect not oſtentation; covet rather to be good, than to appear ſo; imitate the Publican rather than the Phariſee; in cheating the world, thou wilt cheat thy ſelf; let the inſide be the better ſide; deſerve praiſe, but do not deſire it; forget what thou art, and preſs forward to what thou ſhouldeſt be; content not thy ſelf with the meaſure thou haſt attained; there is no ſtanding at a ſtay, and while another is better, thou mayeſt mend.

XXVI.

Think no ſin ſmall, the leaſt is a load too heavy for the backs of men and Angels; a crime committed againſt an infinite God, deſerves to damn thee; and what comfort can it be in Hell, to conſider a ſmall matter hath brought thee thither, or might have kept thee thence? I will look upon it as an aggravation of the offence, to offend for little or nothing; beſides, I may fear leſt I count great ſins ſmall, and little ſins none.

XXVII.

Promiſe nothing to your prejudice, however perform what you promiſe; no Bond binds like the word of an honeſt man; be careful of engaging, and then let thy care be to diſengage thy ſelf; it matters not though the Obligation be not ſealed by an Oath, or ſubſcribed by Witneſs; thy Conſcience is as a thouſand, and will put the Bond in Suite; it were better pay the Principle, than Principle, Coſt, and Charges.

XXVIII.

Do not only ſubmit to the Will of God, but ſubſcribe likewiſe to his Wiſdome; conclude not things go croſs, when every circle tends to its center; whatever befalls thee, is beſt for thee; if it be not good in it ſelf, yet it does thee good; Providence is not purblind; there is no ſuch thing as chance; the wheel is full of eys, though ſome diſpenſations ſeem dark.

XXIX.

Be not a Servant to thy Slaves, thy Money, or thy Body; thou art not born to so base a bondage; why shouldest thou obey, where thou mayest command? use thy Estate, and enjoy thy self; let all be subservient to thy Soul, and thy Soul to the Lord of all; know thy place, and keep a distance; suffer no encroachment to be made upon thy Prerogative; every thing is below thee, if thou beest not below thy self.

XXX.

Look upon that to be good, which is lawful, not what is gainful; go not out of Gods blessing, into a warm Sun; serve him rather than thy own turn; take not any unwarrantable course to purchase wealth; better want, than be wicked, it will appear so at last, in the winding up of the bottome; I had rather be poor and pious, than grow rich in a wrong way.

XXXI.

Trouble not thy self that others have fewer

er troubles; the burden is but proportioned to the back, and he that lays on, will either lift with thee, or lighten; it argues courage in thee, and confidence in thy Captain, that thou art chose for a Champion; the hardiest Souldier is set to the hardest service; as is thy venture, so will be thy victory; thy conquest will be as thy combat; who will refuse any thing, where what is got, is glory? see the Trophies and the prize; reckon upon the Lawrel; thou must fight, but shalt not be foyled; and it matters not what Heaven cost thee, when the reward is worth it.

XXXII.

Let thy thoughts be provident, but not perplexive; dost thou foresee a sorrow? prevent it if thou canst, if not, entertain it with a smile; why should every scratch rankle? it were a folly to fret and fume, for what thou canst neither help nor hinder; Patience becomes the Pilot, though the winds blow crosse; what I do not occasion, I will bear as unconcerned; if the fault be not mine, why should the feeling?

XXXIII.

Live as one that must die, and perhaps the next moment; be always in a travelling posture, in a readiness to be gone; sit loose to the world; consider thou art upon thy way, not at home; thy Inne is no dwelling place; fix not thy affections, where thou canst not fix thy habitation; give not death a double labour, to send thy soul from thy body, and thy heart from the creature: I will look upon all as dying, and my self half dead; what may be, is uncertain; what is past, is dead to me; hence I conclude, I can call no more than the present minute mine.

XXXIV.

Whenever thou art sollicited to sin, consider how dear it cost Christ, and how dear it will cost thee; trace him from the Garden to *Golgatha*; nay, from the Cratch to the Cross; and see what he suffered for imputed sin; what then mayest thou expect to suffer for thine own? if thou canst not sin at a cheaper rate, it will not be worth thy while to sin; lay the pleasure against the punishment, and see how the scale stands.

XXXV.

XXXV.

Hast thou done any thing that doth displease? to despair is more displeasing; if Justice be thy foe, yet Mercy is thy friend; confess thy fault, and amend; do so no more, and all is well; a lame leg may be as strong as ever, and the sick as sound; none but a *Cain* thinks his sins too great to be forgiven; this were the greatest sin; to despond, were to disparage God, and his Grace, and at once to question his Mercy, and Christs Merits; it is a double wrong to offend, and after to doubt of pardon.

XXXVI.

Run not the danger of a Death-bed Repentance; why shouldest thou hazard Heaven? besides the folly of deferring what must be done; and if at all, why not now? time tarries not, and assure thy self there will be no calling back of time; there is no working in the Grave, whither thou art going; the day is for doing, night draws on, the Curtains will be drawn; imagine thou hearest Death cry, Dispatch; the next voice may be Depart; let a Death-

a Death-bed find thee fit, not fit thee; thou wilt have enough to do, to die.

XXXVII.

Look upon thy Taper, and there ſee the Embleme of thy time; if a blaſt blow it not out, yet it burns, and like as the wax, ſo doſt thou waſte; perchance thy decay is inſenſible, yet one day ſucceeds another, and thy laſt day will come; the ſilver cords will be looſed, and the golden bowls be broken; death proceeds by degrees, but it will e're long diffuſe it ſelf through every member, and it will be ſaid of thee, as thou haſt ſaid, He is dead; others are gone, and thou art going to a Land of darkneſs, as Darkneſs it ſelf; it will not be always thus, thy Grave will be digged, and the Bells ring for thy Funeral; walk as becomes the light, it will not laſt long; burn clear to the ſocket; why ſhould'ſt thou go out in a ſnuff, and leave a ſtink behind thee?

XXXVIII.

Labour not to lengthen thy life, but to better it; do much in a little time; he hath lived

ved long enough, that hath lived well enough; a good life, makes a great age; do not desire to be longer from God, than needs must; make haste, rid away thy task betimes; to protract thy work, prolongs thy wages; after the heat, comes the hire, pay-day comes after labour; a recompence signifies something done, and when the account is taken, thy life will be measured by action, not by hours.

XXXIX.

Desire to be dissolved; to be with Christ, is best of all; here is nothing worth thy stay, though Heaven be worth the waiting; be therefore content to live, but willing to die; watch for the word, when the voice shall cry, Come, and eccho back, *Amen*, even so come Lord Jesus; what dost thou part with, but pain for pleasure, a Prison for a Palace, fetters for freedome! at best, but a few crums that fall from the Table, to take thy fill at the first hand, with the Bridegroom and his friends.

XL.

Be chearful in every condition; what a dis-

honour

honour is it to the Master, for the Servants to be still repining? it argues the wages is not worth the work; it discourages those who want employment; I have often thought the generality of Professors too blame, for their lumpish melancholly carriage, which brings an ill report upon Religion, as if it marr'd all mirth, and were inconsistent with their Profession; when none have less cause to be sad, than a Saint, nor indeed any besides to be chearful.

XLI.

Be couragious, and fear nothing, but to offend; in doing thy duty, despise thy danger; venture upon any thing, upon the warrant of a command; he that bids thee, can bear thee out; perchance beasts shall not bite, nor the fire burn, however, better thou lose thy life, than he his glory; he can give thee another, and reward thee for the former; thy loss will be thy gain; none shine brighter in Heaven, than those who swim thither, in streams of their own blood.

XLII.

Run not into a needless danger; it is not

the Cauſe, without the Call, makes a Martyr; thou wilt have no comfort in a ſuffering thou bringeſt upon thy ſelf; keep thy ſtation, and ſtir not out, without thy Commander calls thee; he cannot do well, that diſobeys; Souldiers and Saints are under diſcipline, and are not to be diſpoſed of at their pleaſure; thy place is appointed, where thou muſt either fight in, or fall.

XLIII.

If another have wronged thee againſt his will, willingly forgive the wrong; let the intention make amends for the action; thou art hit by accident, he did not aim at thee; his hand perchance might ſlip, or his eye dazle; who can be againſt a miſchance, though it prove a misfortune? I look upon him as leſs in fault, who is ſorry that he hurt me, than he who would, but could not; I will meaſure the miſchief by the malice, and the malice by the meaning.

XLIV.

Let him who is thy *Alpha*, be thy *Omega*; God gave thee to thy ſelf, give thy ſelf to him;

Rivers run to the Ocean; every thing tends to its center; live to him, by whom thou liveſt; look upon thy ſelf not as thy own, and what thou haſt, to be none of thine; remember the reckoning, when the account is to be called; thou art entruſted as a Steward, be faithful to thy truſt; hide not thy Talent, the ſame will not ſerve, the principle is expected with the improvement; every year muſt have its encreaſe; thy ſum will be the greater, the more thou haſt, and the longer; why ſhould I tarry, that muſt account for my time? Lord, fit me for thee, and take me to thee; take my heart, and then take me; I would be with thee, were I but untyed; if my work be done, or may be, by another, I am deſirous to be diſcharged; I came from thee, and ſhall be reſtleſs till I come to thee.

XLV.

Love God for himſelf, and other things for him; uſe the creature, to enjoy God; thou mayeſt ſee the Potter in the Clay; in his workmanſhip, admire his wiſdome; let every thing be in ſubordination to him, there is no reaſon for a Rival; he will be paramount, his

power claims that prerogative; deny him not his due; he made thee Lord over other creatures, that he might be Lord over thee and them; they ſerve thee, that thou maiſt ſerve him.

XLVI.

Look upon every action of thy life, to be a matter of moment, and be well adviſed in what thou doſt; do not delay, yet deliberate; propoſe, ponder, and then proceed; undertake nothing raſhly, and go through with what thou undertakeſt; let the executative part be diſpatched as ſoon as poſſible, leſt thou ſhouldeſt be too late; loyter not, after thou art ſet out, for fear thou beeſt benighted; thy work encreaſes, and thy time decreaſes; in a word, let thy carriage be, as becomes a wiſe man, and a Chriſtian.

XLVII.

Be good, though thou beeſt not ſo accounted; if thou canſt not ſatisfie others, ſatisfie thy ſelf; whoever accuſeth, yet let thy conſcience clear thee; perſevere in a good cauſe, though neither thou, nor thy cauſe proſpers; remember, the Crown is given, not to them that combat,

combat, but to them that conquer.

XLVIII.

Scruple not to obſerve thoſe dayes the Church hath celebrated, and remember the inſtitution was for imitation, rather than recreation; beſides, ſurfeting cannot pleaſe that Saint, who pleaſed God by faſting; I cannot wrong Saints departed more, than to make their memory the occaſion of my ſin and ſhame; I will keep therefore Holy-days holy.

XLIX.

In every thing, look to the end through the means; it is not enough God hath promiſed, ſomething on thy part is to be performed; make good the condition, and he will make good his promiſe; up and be doing; man is not ſuch a helpleſs creature as he imagines; he deſerves to ſink, that will not endeavour to ſave himſelf, neither will deſires do; thou mayeſt wiſh thy heart out, and yet want thy wiſh; he that is fallen into a pit, may pray and periſh.

L.

So live, as that thou mayeſt neither be afraid to dye, nor aſhamed to live; let grace be thy guide to glory; to live let it be Chriſt, and and then to dye will be gain; deſerve well in thy way, but deſire to be at thy journeys end; let not the ſight of thy laſt ſtage ſcare thee; ſo act thy part, that thou mayeſt leave the ſtage with applauſe, and the ſpectators may clap their hands; all my aim is to come bravely off; my acting may pleaſe others, but does not pleaſe me.

LI.

Have high thoughts of Heaven; yonder twinckling Stars are but the pavement of that Houſe; if thoſe be under foot, what is over head? eye hath not ſeen, nor ear heard, what God hath provided for them that love him; what is the World? but a howling Wilderneſs to the Cœleſtial *Canaan*, and yet there is ſome delight in the Deſart. From thence draw this deduction, If the Out-houſes be ſo ſtately, what is the Palace of the Great King? the glory which is reſerved, and ſhall be reveal-

ed;

ed; our Cockle-ſhells are too little to lave that Ocean, in which we ſhall be ſwallowed up to all eternity; if a cluſter hath ſuch ſweetneſs, what is there in the Vintage? the firſt fruits fall ſhort of the Harveſt; if a few glimpſes of glory, which God affords his Servants in their ſtraits be ſo ſatisfying, how will it be, when faith is ſwallowed up of fruition? if prælibations be ſo pleaſing, what will it be to drink at the Well-head? if we have ſo much to bear our charges in our journey, what ſhall we meet with at home? if there be ſo much laid out for ſinners, what is there laid up for Saints? when God ſhall cull his Wheat from the Tares, in the day when he makes up his Jewels.

LII.

He that is penitent, is innocent; tears will waſh away the foulеſt ſpots; ſince I cannot be without ſin, I would not be without ſorrow; that which is ſweet in the mouth, may be bitter in the ſtomack; then ſhall I fear forbidden fruit, when I find my pleaſant morſels of ſuch hard digeſtion; it is better not to be ſick, than cured, and Repentance is a Purge; I will uſe it, not as food, but Phyſick; I wiſh

I could be well without it; but Lord, where I am not innocent, make me penitent.

LIII.

It is never too late to do well; better now than not at all; I will labour the more, the more I have loytred, that I may fetch up what I have loſt, and redeem what I cannot recall; that as I have hitherto lived to little purpoſe, I may do much in a little time; he gets ſooneſt to the Goal, not that ſets out firſt, but runs faſteſt.

LIV.

The remembrance of a paſt labour is ſweet; the Saylor ſings when the ſtorm is over, and the weary Traveller when he comes to his Inne, will pleaſe himſelf in telling of his toil and trouble; what was grievous to undergo, may be delightful to review; to repeat a paſt pain, is a pleaſure; I will not ſo much think of my grief, as my glory I ſhall gain by my toſſings when I am landed; the worſe hath been my paſſage, the more welcome will be my Port.

LV.

Death will equal all; in the Grave there are no degrees; rich and poor are there alike; it is a place that admits of no priority; Bones do not juſtle; who knows the Cedar from the Shrub, when both are conſumed to aſhes? there is no diſtinguiſhing *Dives* by his duſt; it will ſoon be the ſame with the beggar and the beſt; mountains muſt be levell'd with the loweſt plains, and great ones with the ground.

LVI.

What might have been, may be; that which is paſt, may return; it may clear up, and be overcaſt again; all things here are ſtill in motion, and ebb, as well as flow; I will ſo anchor, as not to fear when the tide falls, to be left on Land; it may be worſe, although it now goes well; the wind may turn, and the black Clouds that were blown over, may be blown back; I will provide for what I cannot prevent; it is wiſdom to foreſee the ſhower.

LVII.

Death paſſeth upon all; the ſlayer follows the ſlain; the Judge, as ſure as the Condemned, dyes; the Jaylor, as the Priſoner; there is no condition is excepted; it is a Decree, from whence there is no appeal; the Prince is as ſubject to this arreſt, as the pooreſt Peaſant; the Grave is the general meeting place; it matters not much who get thither firſt, whither all are going, and where all meet; all the days of my appointed time will I wait, till my change comes.

LVIII.

There is nothing in the world but death certain; we know whither we are bound, but what may befall us in our voyage, we do not know; it does not always blow alike; we are ſometimes up, and ſometimes down; ſeldome ſteer ſteddy; yet we ſtill ſail to the ſame Port, though not by the ſame Point; what uncertainty am I at, that can neither find out what degree I am in, nor judge at my courſe by my Compaſs? ſince I cannot be ſure, I will not be ſecure.

LIX.

LIX.

He that hath leaſt trouble, lives beſt; a quiet life, is the only life; what content can there be in a crowd? it is ſad being at Sea in a ſtorm? a hurry of buſineſs makes but our paſſage the more boiſterous; I would neither be idle, nor much employ'd; I do not think the world worth waſting my ſelf, or my time; a man may get, and be a loſer; Gold may be bought too dear; I will delight in what I do, and enjoy what I have; while others ſtrive for Crowns, my mind is to me a Kingdom.

LX.

Pleaſure is ſoon paſt, and oft-times leaves more cauſe of penitence, than of remembrance; the ſweeteſt morſels ſlide down the ſooneſt, and the ſooneſt make us ſick; what is wholeſome, is ſeldom toothſome; where there is honey, there is a ſting; ſorrow is the effect of ſin; the ſweeteſt Roſe hath its prickles; there is a bitter-ſweet in the beſt ſtate; vanity will prove vexation; pleaſure ends in repentance, if not in pain; why ſhould I covet what coſt too dear?

dear? it is a bad bargain, where the profit will not countervail the pain.

LXI.

Uſe cauſes cuſtom, and cuſtom takes away conſcience; he that ſins often, will not know when he ſins; to do nothing elſe, will make it ſeem nothing; what was at firſt ſtrange, will by degrees become familiar, and gets acquaintance by continuance; I will endeavour to cruſh the Cockatrice in the egge; a ſpark is eaſier quench'd than the flame; the beſt way to prevent a miſchief, is, to ſtifle ſin in its motion; I will keep temptation at arms end, leſt if it get within me, I receive the foil, and joyning with corruption, ſhould carry me captive.

LXII.

There is nothing ſo bitter, which a brave mind cannot bear; great ſufferings ſute beſt with a great ſpirit; a heavy load with a ſtrong ſhoulder, it is not the burden, but the back; not what is laid on, but him that bears it; Lord, give me what thou commandeſt, and command what thou pleaſeſt; if thou calleſt me to that

I never

I never did, give me that I never had; let one hand be under, as the other is upon me, that I may carry my croſſes chearfully, and troubles may not trouble me.

LXIII.

The way to Hell is eaſie; there is no difficulty in going down hill; it is a plain path that leads to the infernal pit; I will not mind my baiting place ſo much as my journeys end; nor the way I go, as whither I am going, neither complain that it is no better; all is well, that ends well; I am, or ſhall be paſt the worſt, and Heaven will make amends for all.

LXIV.

It is beſt to die, before thou deſireſt? how many deaths muſt he die, that lives till he deſires to die? we wiſh not for the worſt, and it is more wiſdom to prevent, than to cure; I will not think that can come too ſoon, which may prevent both ſin and ſorrow; I cannot be too ſoon happy, nor rid of ſin too ſoon.

LXV.

That which an Age was building, is not an hour deſtroying; what famous Fabricks, the work and wonder of many Ages, have been ſoon conſumed to aſhes; ſome Cities lie buried in their ruines, and nothing of ſome to be ſeen; here is no abiding City; I will ſeek that which is above, whoſe builder and maker is God.

LXVI.

Vices are learn'd without a Maſter; weeds need no ſowing; what grows wild, will grow alone; nature will nouriſh her own, which ſhe both produces and provides for, without the help of Art, while what is good, is gain'd by ſweat and pains; I will the leaſt value what coſt the leaſt trouble, and comes without care, as knowing Gold is got with difficulty, and Pearls with pain; but Pebbles are in every place.

LXVII.

I will account that my Country, where I am well; why ſhould I be confind? ſuppoſe I be not

not where I was born, what was in my Parents power, is now in mine; I am left to my own liberty, to pitch where I pleaſe; what folly were it to reſtrain my ſelf, who am not obliged to perſons, or to place? why ſhould not my body be as free as my mind? and neither Sea nor Land can bound my thoughts; let narrow ſouls take up with a narrow room; the world is my Country, where-ever I am, I ſhall think my ſelf every where at home.

LXVIII.

The greateſt happineſs conſiſts in a mans own will, and it is in his own power to make himſelf happy; felicity lies in fancy; he was a brave fellow, that thought all the Ships that came to *Athens* were his own; who ſo rich as he? I am, as I eſteem my ſelf; it matters not though I have not of my own, when what another hath, is mine.

LXIX.

Moderation in proſperity, argues a great mind; to keep an even courſe, when all Sails draw, ſhews the Ship to be well ballaſted; I

will

will not value my ſelf by what I have, but by what I am; the change of my condition, ſhall never change me; whatever alters, yet will not I; this ſhall be my Motto, *Still the ſame.*

LXX.

This is the miſerable condition of mankind, we are born one way, but dye many; how many thouſand caſualties are we ſubject to? the leaſt whereof might prove as mortal as *Goliah*'s Spear? no creature ſo contemptible, which cannot kill us; what a ſtrange uncertainty are we at, that are ſure of nothing? we daily walk over many Graves, and carry our lives in our hands; ſince I know my ſentence, I will prepare my ſelf, not knowing but the next accident may prove the Executioner.

LXXI.

He that cannot hope, let him not deſpair; many things fall out, which could not be foreſeen; and who can tell what may happen! why ſhould I give my ſelf for gone? it may clear up at noon, or in the afternoon; after a ſtorm, comes a calm; a foul morning may prove

prove a fair day; but if my caſe be concluded, and my ſun be to ſet in a cloud, it is but withdrawing for a while; in the Grave all is cloſe, and ſtill; I ſhall there be well, though no where elſe; let it rain, or blow, or what it will, it ſhall neither wet, nor awake me.

LXXII.

That grief is light which is capable of counſel; it is a good ſign to ſee the plaiſter at the ſore; the wound is worſt that feſters; no trouble like to that which is felt, not ſeen; the diſeaſe that ſeizes the heart, is moſt dangerous; I am reſolved my ſorrows ſhall not enter paſt skin deep; why ſhould my mind be concerned in all that concerns me; this may be my remedy in every malady, to retire home; and it is but keeping the door ſhut, and the wind cannot enter; ſo that if I ſuffer, I may thank my ſelf.

LXXIII

All things here run round; there is nothing new under the Sun; what is, was, or may be; the wheel is ſtill turning; that which is paſt, will come about again; I will not wonder at

what I see; it is no more than what hath been before; let my case be what it will, I am neither first nor last; others have drank of the same cup, and some will pledge me.

LXXIV.

Small things through concord are encreased, but discord destroys all; peace produces plenty; but variance, want; I like not those Salamanders, whose Element is the Fire; if possible, I would live peaceably with all men; quietnesse is the greatest happinnesse; I will strive neither to give, nor to take offence, but carry my self as circumspectly as I can, that there may be no occasion of contention, either from me, or them.

LXXV.

What is past, cannot be recall'd; Time is ball'd behind; millions will not fetch back the last moment; gone once, and ever gone; the stream runs, but returns no more; the Clock never strikes backward; if the Glasse be turned up again, it is for another hour; how prodigal have I been of that which both the *Indies*

cannot

cannot buy! Lord make me more thrifty of my time, leſt what I have loſt, I lack; I have done but little, night draws on, and there is no working in the Grave, whither I am going.

LXXVI.

There is no pleaſure but by continuance ceaſeth to be a pleaſure; too much of one thing, is good for nothing; honey may become loathſom; choice gives content; to be confin'd, marres all; the daintieſt diſh, if always fed on, proves unſavoury; the ſweeteſt Wine, will turn ſowre; the ſofteſt bed, to lie on long, will be uneaſy; there is no ſatisfaction in any ſingle comfort; I long, and loath, and love again; this is the life I lead; hence I conclude, creatures cannot give content; I will go farther, and fare better.

LXXVII.

Is any outward affliction befallen thee? ſnarle not at the ſtone, but ſee the hand that threw it; look upward, and look inward; it is the Father corrects his Child; know thy fault from feeling; blame none but him thou

mayeſt, thy ſelf, and thank thy folly; learn inſtruction from correction; kiſſe the Rod, and take heed thou beeſt not beaten for ſtubbornneſſe; welcom the meſſage, and the meſſenger ſhall be diſcharged.

LXXVIII.

Is thy Eſtate gone? it was anothers before thine, and what wonder it is now anothers? who can hinder what will away? grieve not for that thou couldeſt not keep, but get that thou canſt not loſe; perchance if thou hadſt not loſt, thou hadſt been loſt; think of thy deliverance, as well as of thy damage; however, it were childiſh to complain; haſt thou loſt what thou hadſt? thou mayeſt have what thou haſt loſt; but if it be not recoverable, why ſhould'ſt thou vex thy ſelf for nothing, and make thy draughts more tart with thy tears?

LXXIX.

Art thou baniſhed, or impriſoned? all places are alike to a wiſe man; he ſcorns to be confined; neither ſeas, nor walls, can hinder him; what if thy body be bounded? thy mind is free;

when

when abroad, at home; though I leave my place, I do not leave my company; my beſt friend will not leave me; and what do I not enjoy, whilſt I enjoy my God and my ſelf?

LXXX.

Do reproaches trouble thee? ſlight what thou canſt not ſhun; deſpiſe what thou doſt not deſerve; concern not thy ſelf with their tattle; what is that to thee? it were a folly to mind the yelping of every Curre; what is the Moon the worſe for the Dogs barking? let *Rabſhecates* rail, and *Shimeies* ſlaunder, I would value it no more than the wagging of a ſtraw; ſhall every ſcratch ranckle? conſider, it is the common fate of good men to be ill ſpoken of; this ſerves for a foil to thee, the filth will blow back into their own faces.

LXXXI.

Art thou ſick? it is but the fleſh that feels; it is the body only upon the bed; the ſoul is free, not ſubject to diſeaſe; but ſuppoſe a ſympathy between ſuch friends; yet conſider, the Potion that makes thee ſick, does thee the

most good; thou hast to do with a wise Physician, who knows when to use Corrosives, and when Cordials; he prescribes to the nature of the distemper no more than necessary, no less than will work the Cure; besides, the disease sometimes proves the remedy.

LXXXII.

Do things go ill with Church, or State? a common calamity is best born; if thou canst not divert the plague, endeavour to secure thy self; take shelter for a while, storms will be spent, or else be past; should the ship miscarry, a plank might conveigh thee to shore; but why shouldst thou fear the Vessel, when God guides the Helm? let him alone to steer; at Sea thou mayest look for change of weather; keep thou close in thy Cabbin; what hast thou to do to meddle? steering belongs not to the Passenger, but to the Pilot.

LXXXIII.

Hath death deprived thee of thy dearest friends? thou art following as fast as thou canst; their glass is run, thine is running; their bell

rings

rings out, and thine is towling; bear with their abſence, but a while; you are not like to be long aſunder; and what though parting be bitter, a meeting will make amends.

LXXXIV.

Haſt thou loſt a good Wife? it is for her good; thy loſs is her gain; it is better being in Heaven than here; ſhe hath finiſh'd her courſe, and got her Crown; ſtorms ſtill beat on thee, but ſhe is houſed; thou art working, ſhe is paid; what thou haſt in propriety, ſhe hath in poſſeſſion; mourn no more; it is incongruous to grieve for one in glory; ſave thy tears for thy ſelf; thou mayeſt need them, not ſhe; if this will not ſuffice, yet chear up for ſhame; conſider, as thou wert a husband, ſo thou art a man.

LXXXV.

Is thy Son dead? no marvel, thou didſt beget him mortal; flowers are ſometimes pluck'd before they are blown; Graves are not all of a ſize; no age will exempt from death; it is more wonder thou haſt lived ſo long, than that he dyed ſo young; what though the fruit falls, when the tree ſtands?

LXXXVI.

Art thou afraid of death? be more familiar, and thou wilt leſs fear it; thou cam'ſt upon condition to return; and is not home to be deſired? death is but a dirty lane, that leads to our Fathers houſe; what though body and ſoul part? both are ſafe, and the better part happy; is the weary traveller loath to reſt? doth the ſouldier like to be beſmear'd with ſweat and blood? death welcomes me firſt with victory, and helps me to what I fought for.

LXXXVII.

Is it dying thou feareſt moſt? or to be dead? doſt thou dread the pain? I verily believe thou haſt endured more; but be it what it will, it muſt be; if light, thy patience is the leſs; if great, to bear it bravely will be the greater glory; conſider, what is violent, cannot be laſting; it will either conſume thee, or it ſelf; if the ſtorm be extream, it is a ſure ſign it will ſoon be ſpent; it is but winking, and thou openeſt thy eys in heaven.

XXXVIII.

Doſt thou fear more to be dead, than to die? is the fleſh unwilling to lie rotting in the grave? not ſeeing any, unſeen? why ſhould this trouble? the grave is a bed of Down, on which thou wilt ſleep ſweetly; there is no noiſe to diſturb thee; all is huſh and ſtill; the priſoners there ſhall reſt together, and hear no more the voice of the oppreſſor; there is no ſound of chains and ſhackles; thy bolts ſhall be beaten off at the priſon door; be not afraid to enter into thy Chamber, till the indignation's paſt; thou art there ſecure, though no where elſe out of harms way; let it rain, and blow, and what it will, it ſhall neither wet nor awake thee.

LXXXIX.

Doth Satan buffet? courage yet, thy foes will ſoon either flee or fall; the next ſhock may be the laſt, one encounter more may put an end to all; but what needſt thou fear fighting, who need not fear foiling? thou art ſure to come off a conquerour, and to leave the field with flying colours; ſuppoſe it coſt thee ſweat and blood;

blood; the more difficulty, the more glory; O hold out for a while; win the day, and wear the Crown.

XC.

Be not cast down, whatever thy crosses be; sute thy self to thy state, and conclude the present condition is alwayes best, if not in it self, yet for thee; take heed of being surprized; let nothing seem strange, which hath been, or may be; look upon whatever happens, as thine own choice; why should thy desire thwart Gods decree? let thy will in his be done; be chearful, as becomes a child going home; what though the way be bad? thou art in sight of thy fathers house, and heaven will requite all. I value not my journey, but my journeys end.

XCI.

Have not hard thoughts of Providence; however it goes, yet God is good, and all shall work to that intent to thee; be quiet, and let him alone; things are framing for his glory, and for thine; he knows best, what is best; whatever befalls a Saint, is for the best; I will look beyond

beyond the means to the end; and what comes from love, I will take in love; why ſhould I queſtion his care, or skill, that ſearches before he skins the ſore; a wiſe Chirurgion cuts to cure.

XCII.

Conſider thy diſtance, and do not diſpute with thy Maker; what reaſon to reaſon the caſe with him? muſt his word or thine ſtand? ſhall the Clay contradict the Potter? he that made the veſſel, may marr it at his pleaſure, and who can hinder? how eaſie could he cruſh and crack thee? ſhall a ſilly creature be a competitor with his Creator? muſt he ask thy conſent before-hand? or, does he need thy counſel; take heed leſt ſtripes bring not down thy ſtomack; I will lay my hand upon my mouth, when his is upon my back; if I groan, I will not grumble; I were better to bend, than to break; what likes him, ſhall like me.

XCIII.

Be not peremptory in thy petitions; it is a mercy ſometimes to be denyed; thy deſire might undo thee; ask nothing but with ſubmiſſion,

miſſion, and upon condition; and do not think thy prayers loſt, if they be not anſwered, much leſs, if an anſwer be delay'd; what thou begg'eſt, may not be fit for thee, or at leaſt, when thou wouldſt have that which would do thee harm, God loves thee too well to give it.

XCIV.

Does any thing trouble thee? ſee from whom it comes, from whence, and for what; troubles ariſe not out of the duſt; ſnarle not at the ſtone; it were folly to revile the Rod; ſhall I murmure when I am juſtly beaten? no wonder I come home by weeping Croſs; when I wander I have no cauſe to blame any but my ſelf; I will be more ſorry for my fault, than for the effect; I have more reaſon to repent than repine.

XCV.

In all thy griefs, thou mayeſt go to the Throne of Grace, and there disburden thy ſelf of all; ſpread thy caſe before the Lord, and let not thy countenance be any more ſad; acquaint him with thy ſtraits, and aſſure thy

ſelf

ſelf it ſhall go well; will a Father deny his Child any thing? at leaſt, what may do him good? conſider thy relation, and queſtion if thou canſt, his care, or his affection; and it being ſuppoſed he loves thee, bounty proceeds from bowels; this ſhall ſatisfie me, God knows, and pities, and will ſupply; I ſhall not want what I want, and cannot be without; if I have not what I would, I have what I ſhould.

XCVI.

Learn to live by believing; fruition comes ſhort of faith; what is the world to that which thou expecteſt, and is providing for thee? it is but to wait awhile, and what is in thy eye, ſhall be in thy hand; thou ſhalt have enough to bear thy charges here, and is not that enough? he that pays thee thy penſion, will pay thy portion; I will not part with my hopes for millions of Crowns and Scepters; my delight lies in deſire; what I lack now, I ſhall not long; the heir will enter upon his inheritance, and take poſſeſſion.

XCVII.

XCVII.

Set not too high a value upon any creature; for ſhame be not beſotted to a borrowed beauty; it is the paint ſets off the picture; why ſhouldſt thou admire her for that is none of hers? conſider the complexion, not the colours; ſhe is (at beſt) but filthy fair; I will adore no face, that is either falſe or fading; I like not the beauty which is not skin deep, or no more; that to me is moſt lovely, which is moſt lively, and moſt laſting.

XCVIII.

See things as they are, not as they ſeem; it is ill judging by outward appearance, or at the firſt view; compare the ſowre with the ſweet, and tell me whether is the moſt predominant; Roſes have their prickles, and Bees their ſtings as well as honey; I have diſſected creature-comforts, and cannot find any thing to term happineſſe; experience tells me, I might have excuſed my pains; and taken the word of a wiſer man, it is well if I have only loſt my labour; I might have loſt my ſelf.

XCIX.

XCIX.

The Heathen could ſay, it was the delight of the Gods, to ſee a good man bear his troubles bravely; there is no ſight like a contented Chriſtian, and none hath more reaſon to be content; whatever befalls him, is for the beſt, and to make him better; every thing he touches, turns to gold; he may meet ſometimes with a croſs, or a loſſe, yet the account will bear it; give me a man that is ſtill the ſame under variety of diſpenſations; who lights ſtill upon a ſquare, and changeth not with changes; it argues a great mind, to ſing in a ſtorm, and a winters ſeaſon; I would bear up the Helm, though the wind be in my teeth, and ſcorn to ſtrike Sail; my face ſhall not diſcover either regret or fear, leſt my countenance accuſe me of cowardize; I would meet a frowning fortune ſmiling.

C.

There is a bitter-ſweet in the worſt ſtate; no ſuffering ſhould make a Saint ſad; do not diſparage thy profeſſion, and thy expectation;

ctation; eye but Christ and thy Crown, and murmure if thou canst; look to Jesus; compare thy way with his, and thine is fair; he bore the brunt; thou tak'st the field when the battel's won, and the heat of the day is over; but what matters what the encounter is! the conquest will be the greater, and consequently the triumph; I shall be satisfied with my reward, though I fight to the throat in blood; what hazard can I run for Heaven? shall I be weary of my work, when my wages will be according? it cannot be he who wins the wager, should repent the way.

MVSEVM BRITANNICVM

FINIS.